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EXTRACTS FROM LETTERS OF MR. SMITH.

THE object of the voyage of Mr. Smith to Smyrna and his subsequent residence there for more than a year, has been repeatedly mentioned. The following letter was written by him while on a short visit from Smyrna to Syria, February 3d, 1838. The intercourse with the young men mentioned was had in Smyrna.

Inquiries among Greek Catholics.

In a late letter from Smyrna, I mentioned that my feelings had been somewhat relieved during my detention there, by my still being able to bestow some direct missionary labor upon the people of Syria, in the persons of a few merchants residing in that city. I have thought a more particular account of one of them would perhaps interest you.

He is a young man, of a very respectable Greek Catholic family, residing in Deir el Kamr, the capital of Mount Lebanon. My first acquaintance with him was on board the vessel which brought me last from Beyroot, where he was my fellow passenger. Our speaking the same language, and my being acquainted with some of his family connections soon brought us together, and an inquisitive and candid turn of mind on the subject of religion, which he manifested, encouraged me frequently to converse with him. It was a satisfaction to me, while surrounded by a company of thoughtless Greeks, bigoted Jews, and unbelieving Turks, to whom, in consequence of their blind superstition, or my ignorance of their language, I could gain but little access, to sit down and answer his ques-

tions, and explain to him the doctrines of true Christianity. I recollect, especially, pointing out to him the fallacy of confiding in the intercessions of the saints, affirming in my arguments, that we had no scriptural authority for it, but express passages to the contrary; and that, moreover, they were unfitted to be mediators, because, not being present every where, we could have no security that they heard our petitions; nor, if they did, had they the power of searching the heart, so as to be sure of our sincerity.

During the continuance of the plague, which still prevailed on our arrival, we lost sight of each other; but after it ceased I again met him. He was in a khan, where were also five others of his countrymen from Beyroot, Deir el Kamr, and Damascus, all young men, occupying adjoining rooms. We were soon acquainted, and repeatedly interchanged visits. Our leading topics of conversation were usually religious; though I sought not to bring them upon controversial ground. At length, one evening as we were all sitting in one of their rooms, my young friend J. asked what I judged to be the true doctrines in regard to confession. I replied, You have introduced this subject, and not I; I am not therefore responsible for what may grow out of our discussion. I then explained what I deemed to be the fallacy and danger of confession, the way in which it was introduced into the church, the true doctrine and nature of confession to God, and gave the meaning of the scripture passages they brought in the way of objection. He had his Bible before him, which he had evidently often consulted, and we opened and consulted it. As the conversation advanced, and his difficulties were removed, he grew animated, and at length raising his turban,

declared to all present, that he believed that mine was the true doctrine. To my surprise, two others affirmed the same. Others objected, and I at last left them disputing with one another.

The assent of the others was not so hearty as his. One of them, I fear, assented under the influence of the indifference of infidelity. He had been longest in Smyrna, and had become contaminated by associating with an infidel friend. I warned him plainly of his danger, but he ceased at length to take much interest in my society. He said he had not confessed for a year and a half; since upon the occasion of his confessing a considerable sin, the priest, by imposing only a slight penance, which would put a sum of money in his pocket, had convinced him that he cared more for his money, than he did for the salvation of his soul.

Upon my next visit, J. followed me to the door when I left, and begged to have a private interview. I appointed an hour, and he came to my room. He said that his companions affirmed that, by what he had said the other night, he had incurred the penalty of excommunication, and he wished to know the truth of the matter. The worship of the saints he was convinced was wrong, and he had abandoned it; but he was still troubled about the spiritual power of the clergy, the power of forgiving and excommunicating. I explained that their power was the word of God: so long as they taught and governed according to that, their doctrines and acts were valid; the moment they departed from it, their power departed. He had also difficulties about transubstantiation, which I endeavored to meet. But, having no Arabic Bible at home, my reasoning was not fully felt. During the whole interview, his face was flushed, and he showed the excitement of one who feared that he was really treading on forbidden ground, and apprehensive almost, that some priestly hand might lay hold of him, even while he was with me. And at length rose abruptly and left me.

I sought for books to lend him, and was so successful, as to find in Mr. Adger's library, copies of Mr. King's and Mr. Bird's letters against the errors of papacy. These I lent him; and for a week or more heard nothing from him, until, one morning, the following note was put into my hands.

"Respected Sir,—For three days I have been going to call on you, but was told that you were not at home; and at

other times, I have desired to call, but reasons not necessary to mention prevented. My object is to gratify an ardent wish to obtain some spiritual instruction, and to lay before you the confession of my faith, which is now like yours, freed from superstition, and built upon trust in Jesus Christ, who 'is all and in all.' With the psalmist I say, 'Put no confidence in princes, nor in the sons of men, who cannot save.' Begging you will appoint an hour when I can see you, I am, etc.

He came at the hour I appointed. It appeared that the books had been read by the whole company, and had produced long and warm discussions. One declared himself with J. on the side of the books; and one other was half convinced. A third, finding himself worsted in argument, and likely to be overcome by numbers, took a favorable opportunity, and burnt the books. "That," said my friend, "fixed me; I determined, from that hour, to know no other authority in religion, but the word of God."

He seemed now completely set loose from his old superstitions, and as yet to have only faint, indistinct glimpses of the new truths that were coming up before his mind. In this state he put himself at my feet to be instructed, with the simplicity of a child. The influence of papacy upon his mind was still painfully visible. He had hitherto known nothing but forms, and the first impulse of his mind seemed to be, to seek after new ones to take the place of those he had abandoned. "I need to confess," said he, "I feel that I have sinned upon me that require it. You say I must confess to God. How shall I do it?" I explained to him that indeed he was a sinner; urged upon him repentance; explained to him the new heart; pointed him to the Savior as his mediator; and enjoined upon him secret prayer. At the close, I proposed that, as he had asked how he should pray, we should pray together. We knelt down, and as I prayed, he repeated every word distinctly after me.

This was but a few days before my departure. I had one more interview with him of a similar nature. And the evening before my departure, four of them spent two or three hours with me, as a parting visit. The one who burnt the books, was with them, and professed to have been brought over by their arguments to see his error, for which he wished now to obtain my forgiveness, so far as it was an offence against me.

I know not how this case will end; and it was with great reluctance that I left such an inquirer, where no one, who was capable of guiding him, knew his language. Yet I felt confidence in doing with him, as Paul did with the Ephesians, when he bade them farewell. I commended him to God, and to the word of his grace, which is able to build him up, and to give him an inheritance among all them which are sanctified.

Under date of February 5th, Mr. Smith, writing again from Syra, makes the following painful statements respecting the—

Manufacture and Use of Intoxicating Liquors in Smyrna.

Having occasion year before last, in the month of September, to pass frequently between Smyrna and Boojah, a village about four miles distant, my attention was strongly attracted to the droves of camels, which almost blocked up the road, on their way to the city. They seemed to amount to thousands, and their loads were almost uniformly the same. In immense baskets fastened upon their backs, and giving to their appearance, already imposing from their huge size, a formidable aspect, they were carrying grapes to the Smyrna market. Large bells suspended to their saddles, to which their slow gait gave a measured, solemn sound, deepened the impression of the scene, and considering these fruits of the fertile Ionia, as destined for some foreign and less genial clime, I often said to myself, here one may feel and realize something of the grandeur, the sublimity of commerce. The last year, in the same month, I occupied a room in Mr. Adger's house, which is in the outskirts of the city, on the same road; and night and day the same sound of camels' bells intermitted not, while in attempting to walk through the narrow streets, I found them often completely impassable, by reason of the number of these huge beasts of burden. Indeed, in that season of the year, this is one of the most prominent things which the stranger finds to observe in Smyrna.

I now began to observe more closely the course of these "ships of the desert," and found them discharging their cargoes at the wide doors of certain large stone buildings, having a solidity of structure which indicated wealth, and yet blackened and filthy in a manner which made their appearance quite unique. Curiosity led me into them. At the door of each was invariably a

bar-room, and sometimes farther in, a second, where, on the shelves, the different kinds of wine and of spirits displayed their enticing colors, and glasses on the counters invited the visitor to drink. Examining the premises farther, I discovered in one part a wine vat, and immense casks, fifteen and twenty feet high, standing on end for the juice of the grape to ferment in, in another a still, pouring forth its limpid poison, in the form of *raki*; and in a third, casks of every size, piled tier above tier, containing the productions of the wine vat and the still. These three processes I invariably found united in the same establishment, the making of wine, the distilling of *raki*, and the retailing of both. My musings about the sublimity of commerce were soon at an end. What I had been admiring was the sublimity of the wine manufactory and the distillery, and the fruits of Ionia, instead of going to bless some distant clime, I found converted into poison for the ruin, temporal and eternal, of her own citizens.

In fact, inquiry soon satisfied me, that nearly all the grapes brought to market were converted into wine and spirit; and that most of these in addition to the amount imported, is consumed in Smyrna itself. I made up my mind to inquire fully into this matter; and for the purpose began to visit these establishments in course, that I might make statistical inquiries.

I traced their number to between thirty and thirty-five, all owned by Greeks, except two, which belong to the Jews, who drink wine only of their own manufacture. Wine is made from the grapes, and then from their skins and from raisins *raki* is distilled. This is the same that is called *arak* in Syria, and is the native brandy, tintured with anise seed. I found one establishment making annually 800 barrels of wine and 200 of *raki*; a second 600 of wine and 150 of *raki*; a third 2,000 of wine and 300 of *raki*; a fourth 1,500 of wine and 150 of *raki*; and a fifth 2,500 of wine and 500 of *raki*. This last once belonged to the former English consul.

My informants were uniformly civil in answering my inquiries, but I found their information was often given without much care, and did not bear marks of exactness.

It occurred to me, that perfectly authentic information was probably within my reach. These taverns, as they are called, pay to government certain taxes, which are levied upon the quantity of grapes and raisins they consume, and are

farmed out to an individual who happens to be an Armenian. To obtain access to such documents in Turkey requires time and a good deal of mediation. I applied for assistance in the matter, to my friend, Mr. J. E. K. He persevered in his inquiries until he was able to return me the following answer to my questions.

"The Armenian who has the superintendence of the *miry* of grapes has been so kind as to bring me at last the following answer to your inquiries. 'As the grapes,' he says, 'are some years abundant, and others scarce, I will give you the account of this year, which is about the average. The manufacturing taverns are thirty-six in number, and never increase nor diminish. The quantity of grapes I have given them this year is 60,000 cantars; of raisins 12,000; to private houses 2,500 of grapes. The duty paid to government for grapes has been 205,000 piastres, and for raisins 45,000 piastres. The taverns also pay to government a duty which is also paid by every shop-keeper. It amounts to nearly 100,000 piastres.' The number of dram-shops which are under these taverns," continues K., "he could not tell. They are not allowed to make wine and spirits, and, therefore, he has nothing to do with them. We may see by this account, that more than 40,000 cantars of wine, and 8,000 of raki, besides several other kinds of spirits and wine brought from foreign countries, are consumed annually by the third part of the inhabitants of Smyrna. And if the useless expense for those liquors does not amount to a very great sum, the crimes and wickedness caused by them are numberless. May God of his mercy grant to all my fellow citizens his Holy Spirit, that they may feel the sinfulness of this and their many other sins, and become sincere worshippers of their blessed Lord."

This account is official. The estimate of 40,000 cantars of wine and 8,000 of raki is also from the Armenian officer. The cantar is about forty-four gallons. So that the number of gallons of wine annually made in Smyrna is 1,760,000 and of raki 383,000. The wholesale price of common wine is about fifty-six piastres the cantar, and of raki about 200; which makes a sum total of 3,840,000 piastres, or \$171,555, and out of this government realizes \$15,555. The consumption of these articles is chiefly among the christian and Jewish part of the population; and of these the Greeks consume by far the greatest quantity, in proportion to their numbers.

To complete this investigation, we want to know how much wine and spirit are imported and exported; also, how many retailing shops there are. These, I was told, are 300 in number, and that they pay 15,000 piastres monthly to government; but my informant was not entitled to full confidence.

The amount of wickedness and crime occasioned by the consumption of such an amount of wine and spirits it would be impossible to estimate. Robberies and assassinations have been frequent within the last two years, and the perpetrators of them have been found to be among the frequenters of dram-shops. Drunkenness abounds, and stalks abroad in open day; especially on the Greek festivals will you find multitudes in the coffee and dram-shops, and walking through the streets, under the influence of intoxicating drinks. But my heart sickens with the subject and you must excuse me from pursuing it farther. I have said enough to give you some idea of one of the great obstacles which a missionary in Smyrna has to encounter.

On page 237, of the number for June, it was stated that Mr. Smith was expecting to make a tour to Mount Sinai and the adjacent places during the last winter and spring. Having proceeded on his way as far as Cairo in Egypt, he writes from that city on the 10th of March.

Church Mission in Cairo—Favor of the Pasha.

Since my arrival here, I have been enjoying the hospitality of my brethren of the Church Missionary Society, and have become much interested in their mission. I deem it one of very great importance, and think the various operations they have in train, promise substantial, and, in the end, extensive good. Their labors are conducted with much judgment. Among them education is the most prominent, though they have also, twice a week, public religious exercises in Arabic. I last evening addressed, in their school-room, a congregation in Arabic, of between fifty and sixty, mostly Copts.

I cannot speak of all their labors, and will limit myself to the female school. It was established a year, or a year and a half ago, with a native female of good education for a teacher. At that time there was no female missionary in the place, and the superintendence fell upon Mr. Lieder, who was then alone on the station. At length Miss H., an English

lady of education and experience, came out, and took charge of it. It has increased until it now numbers 114 scholars. Most of them are Copts, but there are also Greeks, Greek Catholics, and nine Mohammedans. The afternoon is devoted to needle-work, ornamental and plain. This, especially the ornamental, is quite an attraction to the school, and some are at first induced to come, chiefly, if not entirely, to learn it. Yet Miss H. has very proper views, and makes it indispensable, that all attend equally to the instruction in reading.

As nothing escapes the observation of the pasha, this school some time ago attracted his notice. And this week, during the great festival, of the *corban bairum*, the chief inspector of his schools was sent on a special visit to it. His orders were to bring to the pasha specimens of the children's work, taking it directly from their hands, as they might be at the time engaged upon it. The professed object was, that his highness, who was going to spend the next day at the festival with his children, might have this novelty to show them, and to examine. He has dismissed his harem entirely, and his younger children are now living with an elder daughter, who is a widow. His daughters, with some hundreds of female slaves, attached to their establishment, and the female part of the families of children and grand children, are understood to amount to seven or eight hundred.

The work was taken and examined yesterday, returned by the same officer, with a message, stating that a resolution had been taken by his highness the pasha, to establish a school for the females of his own family, then of the families of his relations, and of some of the highest officers about him. It is to be limited to one hundred scholars, reading and writing, as well as needle-work, are to be taught. It is to be under the inspection of his daughter mentioned above, and Miss H. is to be invited to teach it. The message came as an invitation to her, and encouragement was held out for the establishment of a public institution also, for the females of the common classes of Moslems, to be patronized by the pasha.

Miss H., of course, required the offer to be made in writing, and in a maturer and more definite form, as she would have to write to England for more assistance. There is every reason to hope that the project will be carried through, and if it be, it will be one of the most remarkable of the many innovations which the pasha has introduced. Its im-

portant bearing upon the missionary cause, you cannot fail to perceive. May God thus open a wide door, for the illumination of the benighted female part of this bigoted Mohammedan population.

EXTRACTS FROM THE JOURNAL OF MR. LANNEAU AT JERUSALEM.

Sept. 21, 1836. This afternoon Mustapha Aref, the owner of our house, came in and gravely said his prayers in my room. He first stood upright, with his face turned towards Mecca, his hands clasped, and downcast eyes, and muttered a few inaudible sentences; then kneeling, he prostrated himself on the rug touching it three or four times with his forehead in succession. He continued his devotions, with a repetition of similar prostrations and genuflections for several minutes, and after stroking his venerable gray beard with apparent self-complacency, he rose and seated himself at my side. The incident suggested a train of varied emotions and reflections. A moslem praying in a missionary's room, but not to the missionary's God and Savior! An old man, too, grown gray in the religion of the false prophet, and vainly trusting to a scrupulous observance of its rites and ceremonies for a heaven of sensuality in the paradise of the "faithful."

Dec. 28. This afternoon, as I was walking out of Damascus gate for exercise, I met a Moslem of rank on horseback. As soon as I came up to him, he dismounted, saying that it would not do for him to ride, while I was on foot. I mention this little incident to show the change which has but recently taken place in the feelings and conduct of the followers of the false prophet, in Jerusalem, towards Franks. We have reason to be thankful that even here we can sit as it were under our vine and fig-tree, with none to molest or to make us afraid. God has given us favor among the people, and made even the bitterest enemies of his truth to be at peace with us. May we not hope that the time to favor the literal Zion is speedily approaching, when Jerusalem shall again become a praise in the earth.

Jan. 20, 1837. Early this morning attended the services in the Jewish synagogues. They commenced about daylight, and continued till near ten o'clock, and differed but little from the mode of worship among the Jews in the United States. There are four synagogues adjoining each other belonging to the

Spanish Jews in Jerusalem, who have lately been permitted by the Egyptian government to build new places of worship for themselves,—a privilege denied them for many years under the "old regime." The Polish Jews have also erected a small synagogue on the site of their old one destroyed one or two hundred years ago, and are preparing to build a larger edifice as soon as funds can be obtained. For this purpose rabbi Zundell, well known in the United States, is contemplating another tour in Europe and America. In addition to these, there are synagogues in some of the houses of the more wealthy Jews.

March 5. Sabbath. On my way to attend religious services this morning, at the house of Mr. Whiting, I passed through the large court in front of the church of the Holy Sepulchre, where I was grieved to see several persons with their wares and petty merchandise spread out for sale, as on other days; and both priests and people engaged in trafficking. The doors of the church were open and great multitudes of pilgrims were eagerly pressing in to pay their ignorant and superstitious adorations at the altars of a corrupt and heartless Christianity. What a melancholy picture of human nature does this once holy city now exhibit! When we think of the idolatry and superstition practised upon the spot where the Savior of the world was crucified, it almost seems as if there were no remedy for the corruption of the human heart. When Moses, the great legislator of Israel, died, the Lord buried him, and no man knoweth of his sepulchre to this day. But when his beloved Son died and was buried, an angel said to his disciples, "Come see the place where the Lord lay;" and these words seem to have carried the idea to millions, that it is a most meritorious act to come from the ends of the earth to visit that spot. But, oh, why does not the heart ascend to him now glorious and glorified in his heavenly kingdom, worshipped by an innumerable company of angels, by the general assembly and church of the first-born, and by the spirits of just men made perfect? Could we behold the very cross to which our Savior was nailed, and the spear that pierced his side; nay could we extend ourselves in that new tomb which Joseph had hewn out of a rock, and in which the Lord lay,—still our faith would be very little aided by all these things. Faith needs not to send any one to heaven to bring him down from above, nor into the deep to bring him up from the dead, that it may

behold him, for it looks to him now that he is in heaven, and endures as seeing him that is invisible.

6. Have been principally occupied to-day in receiving the visits of my friends, who came according to custom to congratulate me on removing to my new house. Among them were several Moslems of distinction. The *bash-catib*, or chief secretary of government, was one of the first to pay his respects. The Moslems expressed their gratification at my coming to reside in their quarter of the city, which no Frank, I believe, has hitherto done.

REPORT OF THE STATION IN CYPRUS, JAN. 1, 1838.

High School and its Influence—Lancasterian Schools.

From the reports of its respected teacher it appears that it was commenced on the 28th of October, O. S. 1836, Mr. Demetrius Themistocles, instructor. It was divided into three classes, and had an average of seventeen scholars during the ten months which we sustained it.

It was recommenced on the 24th of May, 1837, under the inspection of a committee, appointed by an assembly held at the bishop's house, of the chief laymen of the two cities of Larnaca and Scala. It is no longer in our pay, nor in any sense our school; though we frequently visit it.

After giving a brief account of the studies pursued in the school and the method of instruction adopted by the teacher, the missionaries proceed—

With the ability and faithfulness of Mr. Themistocles as a teacher, we were all fully impressed from very frequent observation. Although we took no part in the instruction of the school ourselves, owing to our imperfect acquaintance with the language, yet there was a special provision, that we should do so at some future time. The good effects which have resulted from the transient existence of our Hellenic school, are manifest. It stood as the rallying point for the friends of light, protected our Lancasterian schools, and kept at bay the encroaching power of patriarchal dictation for six months. It has been the occasion of awakening a more general interest than had previously existed in education, especially ministerial education; it has fired some youth with such a thirst for knowledge, as will never be

quenched, except by the possession of it; among whom are a few who are destined to holy orders and who we hope will be preachers of the everlasting gospel. It has been the means of introducing at our request an exegetical lecture by Mr. Themistocles to the pupils of the three schools, as well as to priests and people on Sabbath mornings, which is decidedly evangelical in its character, and which is not only inspiring the youth with the love of eloquence and the Bible, but is stimulating the priests to imitate the example in different parts of the island, and is creating a taste and habit in the community to hear preaching. A similar exegetical exercise has since been established by order of the archbishop in his Hellenic school at Nicosia.

We have had two Lancasterian schools in our pay during about eight months of the past year. They have contained together two hundred regular scholars. The first Lancasterian school was established in Larnaca by Mr. Pease and Mr. Thomson.

The origin of these schools and the good which has followed in their train we love to reflect upon, as showing the manner in which a wonder-working Providence overrules the evil actions of men to advance the interests of his kingdom. Who could have foreseen, that from the barbarous massacre of one hundred principal Greeks of Cyprus by the Turkish governor in 1821, the way would be prepared for the introduction of those evangelical instrumentalities, which, under God, are destined to renovate both the Christian and Mohammedan population! Yet so it was, that when Rev. Mr. Wolfe was here, soon after that bloody scene, he found a mother, widowed by the Turkish scimitar, ready to receive aid for her bereaved family by giving up her son, Mr. Demetrius Pierides, to be educated without her charge in England. By the efforts of that son, after his education was completed, a small pay school was eventually opened in Scala. The people through him saw the benefits of learning, and became desirous of possessing them. They likewise became acquainted with the character and true designs of the benevolent societies of England and America, and hence, when the American missionaries, Messrs. Thomson and Pease were here in 1835, they received their proposals of aid with readiness and gratitude; and they have ever to the present time, manifested, towards the missionaries, the utmost cordiality.

Favorable Results of Ecclesiastical Opposition—Friendship of the People.

The missionaries then proceed to give a history of the opposition which was raised there by the ecclesiastics of the Greek church, with an account of the encyclical letters and the councils to which it gave rise; and then notice the results of it.

The bishop of the diocese stepped forward into the breach and "took the responsibility of doing his duty to his flock." He nobly sustained the schools, till the increasing number of letters, and the terror of excommunication and exile, —those effectual instruments of ecclesiastical punishment, which the patriarch, it is believed, can even now employ by the aid of the Turkish government,—compelled the inhabitants of Larnaca and Scala to advise their bishop to save himself and take the schools into his own hands. Consequently, on the 8th of May, in order to present a show of submission, the three schools were formally closed as ours, and in a few days started again in the name of the Greeks. It is to be specially remarked, that all the opposition which we have experienced has come from abroad, and not from the midst of us; and that it has hitherto extended no further, than to hinder us from paying the wages of the teachers. We still furnish the school-rooms and school-books and other apparatus as before. We exercise full liberty of going in and examining the schools, and exerting our influence in them as before. We daily distribute, by sale or donation, books from our press; we still reciprocate friendly visits both with the people and the clergy; and we still itinerate and use our freedom of speaking, as we have ability, to the native members of these churches, on the great and all important truths of our religion.

The opposition which emanated from the highest authorities of their church, caused the Cypriots to inquire anew into the claims of the missionaries to their favor. They examined our schools, and teachers, and books, and manner of life; and the result was the general expression of the community, that whatever might be the character of the missionaries and their operations elsewhere, which had occasioned offence, no evil could be said of them here.

The answers of professor Bambas and Mr. Temple, which arrived near this time, afforded great light to the Cypriots, as to the claims of the missionaries on

their evangelical fellowship and their confidence. Hence they clung fast to the schools and took to themselves, in common with us, the persecution of the great church. We had daily proofs of their sympathy; and their sense of being wronged by those who knew nothing of the operations here, appeared in the undiminished attendance of the scholars in our schools, in the numerous meetings which the people held, and the letters which they wrote, in order to devise means to retain the good they were enjoying.

A friendly intercourse with the bishops and priesthood of the island has existed from the commencement of our mission.

Further, although we have never asked of any earthly authority the liberty of giving the gospel to any creature; yet we are happy to say, that the bishops and priests in Cyprus, have never thrown a straw in our way; but, on the contrary, they have received, and at times recommended our books, while many have formally aided us in distributing them. We always aim to pay to the priests a respectable attention in our journeys, and to seek their illumination and spiritual good. They call on us at our residences and often take supplies of books for their schools and their private use.

Distribution of Books and Tracts.

The whole number of books put in circulation by us during the last fourteen months is 5,446. These have been distributed in various ways.

The distribution of tracts in Larnaca and Scala was begun through some pupils of the schools on one of the festival days. Begun in this manner, city tract distribution has been carried on in those places up to the present time; so that we have good reason to believe every reader has received at least one tract, which contains the words of eternal life.

It would give a wrong impression, however, to omit saying, that applications at our depository for books and tracts have not been confined to the youth. While they have been employed as the agents of those who could not, or chose not to apply personally, we have at the same time been visited by a large number of the most respectable Greeks, Latins, and Turks, among whom were priests, deacons, etc., and the bey of Scala, with the express object of purchasing our books. We have sold books, chiefly during the past year, to the amount of \$63.47. We might mention

that we have given tracts to pilgrims and to sailors, and have supplied the cabins of a considerable number of Greek vessels with a small library, consisting of the varieties from our depository, besides sending supplies to some individuals whom we could trust, for the schools of distant islands and places on the continent.

The account of the distribution of the Holy Scriptures deserves to be presented distinctly. The station passed a resolution, February 6th, 1837, on the eve of Mr. Ladd's departure for Beyroot, to give a copy of the New Testament in the modern Greek tongue, or some other portion of the Bible, to every church in Cyprus, in which the liturgical service was statedly performed. Accordingly, having presented copies of the New Testament to all the bishops of the island, and to each of the churches in Scala and Larnaca and vicinity, Mr. T., in the midst of the troublesome times, started May 11th, 1837, with this precious volume on a tour of three weeks, through the interior to Paphos, in the west of the island, returning by the sea-side through Limesol, and continuing his route a day's journey to Salamis on the northeast of Scala. During this tour it was his privilege to lodge 118 copies of the New York edition of the New Testament in the hands of those priests, whose office it is to feed the people with the bread of life. In a shorter excursion made by Mr. Pease, since his return from Smyrna, and another of Messrs. Thompson and Pease to Paphos, 117 additional copies have been presented; so that, now the whole southern half of the island has been supplied.

Population of Cyprus—Causes of its Decrease.

The number of Greek tax-payers is 15,000. These tax-payers are not only married men, but all young men and boys from twelve to fourteen years of age and upwards. It is therefore plain that there are not over 10,000 families. Six persons to a family here is a fair average, as very many children die. One officer says that he does not believe there are over 60,000 people in the island.

In 1489, under the Venetians, there were computed to be 850 villages and 196,956 souls, consisting of Latins, Greeks, Armenians, Copts, Maronites, and Nestorians. In 1571, when Cyprus came into possession of the Turks, the conqueror of the island ordered a census

to be taken, and found the male population, between fourteen and fifty years of age, to be 85,000, which consisted of the same classes of Christians. At the least calculation, supposing there were four persons to each tax-payer, there were 260,000 souls. In 176—, the Abbe Mariti says that the tax-payers scarcely amounted to 12,000, and the whole population to only 40,000. But he admits that his calculation is not very exact. He says, however, that there were "a multitude of Armenians," "a great many Maronites," that "the Latins were not so numerous," and "the English were very few."

The missionaries then go on to assign causes for the great and rapid diminution of the population; mentioning the slaughter by the Turks during the Greek revolution, the flight of many to other places, the prevalence and mortality of the plague, they add—

Famine has also stared the people in the face. The aga says that about sixty or sixty-five years ago, there was a seven years' drought, and that in 1816 there was another which required the people to bring much grain from abroad. You have already been informed that during the winter of 1836-37 there was almost no rain. The consequence was that the farmers raised little more than enough for seed, and December 1st, 1837, the people had already purchased foreign wheat and barley to the amount of about \$120,000; and it was then estimated that they would need about \$357,143 worth in addition, before the next harvest in May and June. Thousands of poor husbandmen have driven their asses before our doors, laden with the grain which they had purchased. They have already spent their money, and now are selling their copper cooking-kettles, etc.; while other poor wretches have been obliged to sell their shirts, pantaloons, and boots, from their bodies, to beg a little food for their families: and hundreds throng the houses of the rich, clamorous for a little bread to satisfy their hunger. The sheep, goats, oxen, and asses of the people have died in multitudes in every part, and even those which are alive are so meager as to be the very personification of famine. Many of the inhabitants have been obliged to flee to Syria and Asia Minor to escape starvation. But this is not the worst. The rain has been so deficient during the present winter as to threaten another year's famine. If such should be the

case, thousands more must leave the place or starve.

As if this were not enough, the government makes its demands with the same rigidity as ever; and extorts from the people the usual tax, although it is next to impossible for them to pay it. By blows and imprisonment, its officers oblige the poor people to find some means to satisfy its demands. This cruel oppression has driven many more to leave during the past year. The sultan receives about \$130,000 or \$140,000 per annum, from this island: but the local government collects yearly \$500,000, the most of which "is eaten up" here (to use the expressive language of the people) by the officers of government, both Greeks and Turks.

Taking the most favorable view of the condition of the island which we can, it is our solemn belief, which daily gains strength that it must continue to diminish in its population and resources, so long as the government is conducted on its present principles. The root of the whole evil lies in farming out some province to a governor for money, who will of course make the most of his bargain. It is impossible therefore that any change for the better shall take place here for years. When we remember that this island has once sustained several hundred thousand souls, that it is capable of supporting on its rich and beautiful plains and mountains not less than 1,000,000, our hearts are filled with sadness at the recollection of the facts which every where stares us in the face.

BROOSA.

LETTER FROM MR. POWERS, DATED
MARCH 30, 1838.

Two Young Armenian Teachers and Inquirers.

THE case of the two young men, who are mentioned below, was briefly mentioned on page 236. They seem to manifest the same desire for scriptural truth, the same boldness and constancy in pursuit of it, and the same determination to give it an influence over their opinions and conduct, which characterize their brethren at Constantinople.

In my letter of December 22d, 1837, I mentioned two young men under my instruction, as giving some evidence of a saving change of heart. It gives me great pleasure to say that while at present I have no particular reason to think

otherwise of either of them, I have increasing evidence to think so of one of them. At my request, S. has recently furnished me a written statement of the change that has taken place in his views and feelings, of which I send a translation.

In respect to the writer of it, I wish here to make a few remarks. I more and more see and admire the hand of Providence in directing the foot-steps of this young man. He and H., his fellow teacher in the school, were among the very first to make our acquaintance, after we came to this part of the city, desiring me to teach them the English language. For special reasons, I deferred them for about one year. Soon after I commenced giving them instruction, the school, embracing six or seven teachers and between two and three hundred pupils, was divided, and S., whose division consisted of all the oldest scholars, withdrew to an adjoining room. The entire department of grammar and translation—which in fact is nothing more nor less than reading their own Scriptures *understandingly*, in their own language—was now committed to him. Here he had from day to day under his sole management from fifty-five to sixty pupils, whose business was to read and translate daily some ten, fifteen, or twenty verses of the Armenian New Testament into Turkish, which they speak and understand; all the rest of the school continuing as before to read, parrot-like, without understanding at all what they read.

About this time, when the mind of S. became evidently interested in the truth, and he began to reprove his pupils for their sins, and make the regular exercises of his division somewhat practical, another important change took place. The heads of the nation, aware of the ignorance that existed among their priesthood: and desirous to elevate their profession in coming years, selected eight of the most promising lads in S.'s division, and set them apart for the priest's office, engaging to pay all necessary expenses for a given term of years. This was altogether a new movement in this church. It is now about one year since they were thus set apart and have been under the instruction of S., occupying a separate seat, and recognized as devoted to the priesthood. The change that has taken place among S.'s pupils, as to their character, deserves notice. When he began to show them the sinfulness of many of their practices, as lying and its kindred vices, they manifested great indifference: but it is not so now. He

finds no difficulty at all in commanding their attention, when speaking on moral and religious subjects. All listen to him with interest, especially the eight candidates for the priesthood; and it is now seldom that he detects a case of falsehood among his sixty pupils.

In studying English with me, S. has translated "The Child's Book on the Soul," first and second parts, no small portion of which he has at different times communicated to them, much to their gratification. Not long since, when he had been reading to them some portions of it relating to prayer and loving God, he held up to their view the little volume, and asked them if they should like to have it printed and each receive a copy? Their animated looks, no less than their voices, gave an affirmative answer.

In respect to the character of S. before his connection with us, although, as will be observed, he speaks of himself as addicted to many immoralities, yet I have good reason to suppose that among these people, he was regarded as a very amiable and respectable young man. And it would be some relief to my mind to know that the priests of Broosa, Greek and Armenian, sustain as fair a moral character as he did. From the first of my acquaintance with him, his mind has been remarkably open to receive instruction. Never, that I recollect, has he started a cavil or objection. I have uniformly endeavored to direct his mind to the simple doctrines of grace, studiously avoiding all collision with the rites and ceremonies of his church, leaving it to him to discover their agreement or disagreement with the word of God. And it has been deeply interesting to observe that almost uniformly, when his mind had cordially seized upon some fundamental truth, before another week had elapsed, he was brought to renounce those fatal errors, received by these churches, which stand opposed to that truth. For example, no sooner was his mind directed to Christ, as an almighty mediator and intercessor, divinely appointed by God the Father, and invested with all power in heaven and on earth, than he withdrew at once his confidence from the "immaculate Virgin Mary, the sinner's hope and intercessor," and from all "the saints," great and small, of all past ages. So, salvation by grace alone, and nothing else, swept away his meritorious scheme of fastings and penances. And the present life, as the only season of probation, presented distinctly to his mind, at once put an end to his praying and giving alms for the dead. So truly has it been

said, "Let the light in, and darkness will go out." The surprise which he has often expressed, on finding—not unaided by the Holy Spirit I trust—in what fatal errors he and his church were involved, has been very great. Often, when speaking on this subject, has he said with a tearful eye, "I am astonished! our case is most pitiable!"

For months past he has wished to live in my family and devote himself entirely to the translation and preparation of books for the benefit of his nation; and I need his services exceedingly. I have sought in vain, both here and elsewhere, for such a young man, for this very business; but I dare not take him from the sphere of usefulness where Providence has so evidently placed him; especially when I reflect that the men, who, twenty years hence, are to give character to this nation, are daily receiving instruction from his lips. That is, so far as Broosa is concerned.

Respecting his confession, it will be found destitute of all theological technicalities, having no example or guide whatever, except the direction of his own mind; but it is believed that no person can read it without discovering marks of repentance toward God and faith in our Lord Jesus Christ. It may be thought that some points might have been expressed more concisely or abridged; but I prefer to let him speak for himself, that the reader may observe how thoroughly some of those points which are fundamental, as sorrow for sin, for example, pervaded his whole mind.

I now give you his own statement of the change which has taken place in his views and feelings.

An Account of the Change in the Religious Views and Feelings of S.

"Formerly, it was not my first business to think of my salvation and attend to the welfare of my soul. Confiding in this perishing world, as if it were something eternal, my hopes were set on wealth, honor, and applause. I sought the friendship of the world. I knew that, after leaving this world, I should enter on a never-ending eternity; but I did not reflect and examine my ways, whether I should have my part in heaven, or in hell. I lived carelessly, without calling to mind the sins which I had committed. Practically saying, I shall never die; death being almost never in my thoughts, my corrupt heart was inclined to divers sins and fleshly lusts. If occasionally the fear of death and eternal torments arous-

ed me from the lethargy of sin, I indulged the delusive hope that it would be sufficient for my salvation to repent of my sins when I should perceive death approaching me. Oh surprising folly! My heart being thus prone from day to day to all manner of sin, I formed no purpose to turn from the evil thoughts and deeds to which I was accustomed. On the contrary, I cherished the evil thoughts that came into my mind, and thought of more and more sins, and the means by which I might be able to practise them. Mirth and pleasure, eating and drinking, were more pleasant to me than the worship of God. Nor did I suppose it necessary for me daily to pray and give thanks to God. I did not acknowledge myself a wretched sinner, but imagining that there were many others who were greater sinners than myself, I felt no sorrow for my sins. I did not regard it as my duty to read the Bible and practise the commands which God has there given. I knew not its preciousness as the guide of my salvation. I did not call to mind the blessings of God's grace, and love him. I loved the world and the things of the world, and myself. Nor did I labor to promote God's glory; and to have all men praise and obey him. I did not acknowledge all I have as from him. I had no zeal for my own good, or that of others. On the Sabbath I took delight in amusements, in visiting, in traveling, and in excursions for pleasure. I never spent a Sabbath in attending to the interests of my soul by reading the Bible and examining my sins. I was addicted to falsehood, deception, and profaneness. I sought the good of no man. I knew nothing about the Holy Spirit. I did not reflect on the kindness and love of Jesus Christ our Savior, in dying in agony for us and rising again; nor did I look to him as the one only hope of our salvation.

"Now I feel it to be my most important business to attend to the interests of my soul; and that to cleave to this world and its enjoyments—all which are transitory—is the height of folly. If I continue in a sinful impenitent state, most certainly I shall go to hell. I therefore call to mind my sins daily and hourly, and abhor and confess them with the deepest repentance. If I hope for some future opportunity, and say then I will repent of my sins, and do not at this very time repent, I deceive myself. Searching my ways, and confiding in the grace of God, I strive to cease from sin. I strive also to overcome the sins and evil thoughts of my heart. The sins

which formerly I most loved are now very filthiness in my sight. It is my duty constantly to pray and give thanks to God; for all I have is from him. And prayer I find more pleasant than all sensual pleasures. I am a miserable sinner; my sins are more than the sands of the sea-shore; and on this account I have often despaired of being saved. And indeed, if God should send me to hell, it would be just, and I should have nothing to say. The Bible I believe to be the Word of God; it is exceedingly precious, and to read it daily is highly useful. In order to be saved, I must follow after it as the guide of my salvation. I endeavor to love God for all his mercy and grace, with my whole heart and mind and strength. It is my duty to strive first to be good myself, and then, in like manner, that others may be good. On the Sabbath it is my special duty to abstain from all secular employments, to read the Bible, and to worship God. The greatest peace of mind, joy, and happiness in this world, is found in serving God from the heart. I believe the precious blood of Jesus Christ our Lord and Savior is alone sufficient to atone for all my ten thousand sins, if I do sincerely repent of them. I feel and know that without the Holy Spirit I can do nothing; I am entirely dependent on his aid. My mind is worldly, weak, and foolish, and my heart is corrupt, exceedingly corrupt—constantly inclined to sin; so that I cannot of myself find the way to heaven. And if, indeed, by the grace of God, my eyes have been opened, it was the Holy Spirit that opened them, and that shows me I am a miserable sinner, restrains me from sin, and aids me in attending to the interests of my soul.

"And now, all these my sins, and innumerable others which I feel and know to be sins, but which I cannot particularly describe, I do thus confess with my whole heart, and abhor them in deep repentance; and although I am altogether unworthy to enter heaven, yet confiding implicitly in the worth and merits of Jesus Christ, and hoping for the cleansing of his blood, I believe my sins will be washed away;—while my prayer to God is, 'Father I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.'"

It would seem to indicate a special providential care of the Armenian priesthood, that the candidates at Broosa as well as Constantinople, should, by the authority of the church, be educated by evangelical teachers.

Indian Archipelago.

JOURNAL OF MR. ENNIS ON A TOUR IN SUMATRA.

In the number of this work for May, page 188, it was mentioned that Mr. Ennis, of the mission at Batavia, had traveled extensively in the island of Sumatra. Portions of his journal, written on the tour, have recently been received, and extracts from them are given below.

A Country Vessel—Anjier—Coast of Sumatra—Bencoolen.

June 28, 1837. Batavia Roads. On board of what is here called "a country vessel." This name is applied to all which are built in the East Indies, and sail under European flags. Their captains and mates are generally Europeans, or of European descent, and their crews are natives. Their size is from 150 to 500 tons, and their number in these eastern seas is immense. More than a hundred belong to the port of Sidney, and about three hundred to Java,—though none of the latter are probably above 150 tons.

29. At five o'clock in the morning we weighed anchor. The number and varieties on board, are characteristic of southern and eastern Asia. Our captain was born in Malabar in Hindoostan, and our mate in Sidney on New Holland. Two young men on board are what are here called "half castes"—their fathers being Europeans and their mothers natives. Two passengers are Chinese; two are Portuguese of pure blood, though by the residence of their ancestors for several generations in these countries, they are become nearly as dark as the negroes in the United States. The crew is a mixture from different parts of the Archipelago. One is a Bengalee, and one an African. In addition to these, we have a company of native soldiers on board, with their Dutch officers and physician. Our whole number is upwards of 150.

July 1. The village of Anjier stands in a cool, healthy, delightful place. It contains but three Europeans, five or six Chinese, and, I was told, about 2,000 natives. In the surrounding district of Anjier the population amounts to 70,000; and in the whole Bantam district the number is about one million. They speak the Sunda language, though a few of the chiefs understand Malay. The European officers treated us very kindly.

Anjier presents a very inviting field for missionary labor. Many American vessels touch here every year. In going to the wharf I saw in one place twenty or thirty fine looking native boys engaged in play. In another place the same number were fishing, and swearing English oaths. So, when we first landed at the port of Batavia, the second word we heard from a native was a curse in English. Missionaries observe the same in every part of the world.

7. For seven days we have been coasting along Sumatra. The shore for twenty miles inland is a level and undulating country. Behind this the mountains rise very high, and run in ranges parallel with the coast as far as the eye can reach. Beyond these, in the interior, is said to be the most populous and civilized part of the island. The sight is beautiful and melancholy. There the sun streams its golden light on what is called a "fair isle;" the sea breezes play upon it; a rich and mellow soil loads it with vegetation, while man, in a gloomy darkness, lives and dies ignorant of the Redeemer.

8. Landed to-day on Sumatra at Bencoolen. As I set my foot on the shore it was with deep emotion: on this island the first missionaries of modern times met a violent death. In landing, the first object which rises to view is a large stone fort, the materials for which were brought by ships a great distance. Europeans have resided here more than two hundred years, great sums of money have been expended, many lives lost, and much treasure collected; but the immortal souls of these millions of islanders have been neglected.

The number of Europeans, here at present is small—not more than fifteen families, and many of these trace their descent on the maternal side to the natives. At present there is no school for Europeans in the place, although there are more than forty children. No school-master can be obtained, and books are extremely rare. Parents often send their children to British India for their education and sometimes, though very seldom, to Europe.

The natives of Bencoolen live in villages scattered over the surrounding territory. This territory extends thirty miles in length along the coast, and twelve or fifteen in the interior. A census is taken every year, and the population is found to amount to 25,000. These are Malays. Still farther in the interior live the Rajangs. They speak a language peculiar to themselves, and have invented an al-

phabet and a system of writing. Their annals, laws, and poetry they write on plantain leaf and bamboo canes. Probably also they have books made of bark. They have a dark, oppressive, undefined superstition, and many of them have adopted the Mohammedan religion, retaining at the same time a large portion of their old notions and practices. Upon the Koran they will very lightly take a false oath, but they are said never to swear falsely by the graves of their ancestors. On the southeast of the Rajangs, live the Lampongs, who also have a peculiar system of writing. On the east is the Malayan country of Pelembang, which is said to be very populous. A large highway is about to be constructed from Bencoolen to Pelembang, which will pass through the Rajang country. The route is not unfrequently traveled now. All these countries are in the quiet possession of the Dutch, and various improvements in agriculture, trade, and the means of communication are in contemplation or begun.

The other inhabitants of Bencoolen are about 300 Chinese, and the same number of Bengalese. Eighteen years ago four Baptist missionaries from England came here, two of whom afterwards settled farther up the coast at Padang and Tapanooley. At this place a press was put in operation, many books were distributed, and 500 Malay children, at one time, were taught in the mission schools. Many of them learned to read and write and calculate numbers. But when the government in 1825 was transferred from the English to the Dutch, the brethren removed to British India. One of their number, Mr. Ward, who superintended the printing department, still lives at Padang, unconnected with any society. By his long and careful attention to the Malay language it is hoped the cause of missions will be greatly aided. After the removal of the missionaries, the schools, one after another, died away. The central one, however, the government has taken pains to support, paying a teacher and supplying christian books. Were a mission again to be established here, with the favor of the Lord, these schools might again be revived, and a harvest gathered partly from seed formerly sown. Bencoolen is cool, airy, and healthy; and from this point a beginning will probably hereafter be made in reference to the Rajangs in the interior. The most unfavorable circumstance is the small number of the people. Still the thousands here should not be neglected.

The Lampongs may be most easily approached up the Torlang Bawang river, which empties on the east side of the island. This is the channel of communication for the Dutch, who have a regular system of government and a number of civil officers in that country.

From Padang to Manungkabau.

Mr. Ennis afterwards proceeded from Bencoolen to Padang, where he remained a few days, and then started for the Manungkabau country.

31. Monday evening, five o'clock, set out from the house of my kind host at Padang. As I pursued my way, on my left hand was the sun sinking behind the broad Indian ocean. On my right was a level plain, extending five miles to the mountains, which rose boldly above the clouds. Even then the heavy showers were drenching their sides. The country was in places marshy, and all along the road were clustered the bamboo houses of the poor Malays, whom I continually met and passed. Sunset is their holiday. Every where they sit or stand in groups, talking, laughing, and often smoking. In one place they were preparing their vegetable festive ornaments for a wedding. These are made of flowers, leaves, and barks, curiously wrought, and delicate and fine.

August 1. Arose in health and went on my journey. I soon came to a river 150 or 200 yards wide. The ferry-boat, which was managed by Malays, was composed of two small canoes, each one hewed out of a single log, and fastened together by planks laid across their tops. Across the river a beautiful braid of rattan was hung on posts, and the ferryman taking hold of this, pulled the boat along. During the day I crossed two other rivers of a similar size. The road, we should say in the United States, was very good. A gig or a carriage might easily pass. What a change in a few years! Not long ago a native foot-path alone marked the way. For the first three miles to-day there was a Malay village every mile. In all, I have passed eight or ten in the distance of eighteen miles. They contain each from fifteen to twenty families. Near the first lived a chief, Punghulee.

At another village, being faint and exhausted, I stopped to take breakfast. The houses here are built on piles, and raised from four to six feet above the ground. In fine weather and in peaceful times, the bamboo work of the sides is

taken down, and nothing is left but the roof and the floor. The floor is midway between the roof and the ground, and generally covered with mats. I dismounted at one which seemed to be an inn, and ascended to the floor, where, after the usual salutations, I was seated on a mat surrounded by six or eight Malays. Our conversation was free and unembarrassed. In this country opportunities are constant, for either directly or indirectly publishing the gospel. The great requisite is a heart constantly filled with the love of our Lord. After partaking rice and plaintains, I continued my journey.

2. Yesterday the road lay mostly through forests: to-day through open fields of corn and rice. So far the face of the country has been rather plain than hilly, with the mountains in sight on my right. The forests, when they occur, are indescribably thick, and entangled with trees and vines and large-leaved plants of a thousand kinds. The ground below is wet and marshy. At one place a most grand and beautiful prospect opened before me. It was a wide valley, bounded on the opposite side by a high mountain. I was on an elevated point and looked down upon it below. Descending into the valley, I found it remarkably fertile and more populous than any I had yet seen, the villages being strewn along in quick succession. In one of these was a government post, called Kiembang, where I stopped for an hour and took some slight refreshment. The post-holder was a Portuguese, born in Bengal. He said, "This is a fine rich country, but all that these Malays care for is smoking, gambling, and cock-fighting. The women do the most of the work."

After two and a half hours ride further, I arrived at the next post called Kayee Tanam. The number of villages I have passed to-day is six or eight. Possibly on an average they contain twenty-five families each. The houses are built on piles, and stand in two rows, one each side of the road. Priests and places of worship in this part of the country are very scarce. So also are schools. I have not yet seen any of either. At this place the Dutch have a slight fort or entrenchment.

3. After half an hour's ride from Kayee Tanam, the level country became broken and hilly. Soon the high mountains began, and the solitude around, interrupted only by the noise of the monkeys, showed that I was entering one of the wilds of Sumatra. I cannot describe what I saw of this bold, rugged moun-

tain scenery. It was beyond any thing I had seen in the United States. As the ravine through which I was passing was irregular and winding, the scene constantly varied. Cascades were not unfrequent. The largest was a considerable stream which fell in an entire sheet over a rock a hundred feet high. In this manner the road continued about ten miles. I often stopped to behold, and it seemed as though I was again transported into my native land.

On a sudden, after going up a small ascent the mountains turned off to the right and left, and the clear, open, cultivated fields of Manungkabau opened before me. A village near showed that I was among a new people. The houses were built differently, and the people, their dress, their gardens and fields indicated every way a higher state of improvement than what I had beheld on the southwestern coast below the mountains. Not far ahead I saw bungalows, as if built by Europeans, and from among them arose the flag-staff, showing the temporal reign of Holland.

Remarks on the Country and the Inhabitants.

4. This morning I set out to survey the land. As I rode through the village I was struck with the superiority of the people compared with those on the coast, who have unhappily been the representatives of the island. The houses are larger and neater, and fenced around with bamboo. The roofs are very peculiar, being turned up at both ends to a sharp point like two short steeples, four feet high. The village contains, perhaps, sixty houses. The Dutch government have a military establishment here, but no missionary society has a station here. Passing on beyond the village, I was delighted at almost every step. At one place I met a number of women handsomely dressed in silk, the manufacture of their own country.

The road ran between two high conical mountains, the Sangkallan and the Berepi, both about 8,000 feet high. Their bases are about twelve miles from each other and the intervening plain was filled with the most charming fields of rice waving ready for the harvest.

5. Fort De Kock, fifteen miles from where I started this morning, is a central position for the transaction of the business of the government. Eight or ten officers, civil and military, and a garrison of 200 soldiers, reside here. The native name of the place is Bukit Tinggi, "The

high mountain." It is in the centre of one of their districts or tribes called Agam. The amount of the population here, as well as in every part of the interior, has not been ascertained. It is, however, very large, and three or four missionaries, or even a larger number, might happily reside and labor here. During the day we made several short excursions on foot about the place. The *passar*, or native market, is the object of the greatest attraction. Every day it contains from one to three hundred people, and once a week, on the market days, it has as many thousands. Rice, vegetables, fruit, and various little manufactures are sold. From Bukit Tinggi might be seen around, in every direction, extensive fields of rice, large campongs embedded in trees, and in the fields and on the roads the natives continually coming and going. Some of the prospects are uncommonly fine. The land in the interior is very high, and hence Europeans seldom complain of the heat. Temperate breezes sweep over the land.

6. The Sabbath; which I spent in rest and retirement. Twice during the day I walked slowly through the market and felt deeply pained in beholding the busy crowd, who are entirely ignorant of these holy hours. How much they lose, even in this world, without the Savior to be the joy of their hearts, especially as they amuse themselves with their degrading sports. Their chief amusements are cock-fighting and gambling. And the people of Agam, above all others in the interior, are said to be warlike, indolent, and given to these follies. Hitherto, at least, one third of the natives I have met have carried with them their fighting-cocks. Even the coolies (porters) with a heavy burden on their heads, not unfrequently carry with them their favorite fowl, the head and neck of which is seen rising out of their broad folded girdle around their waist. In another part of their girdle is seen the handle of their *kris*, a large pointed knife. A civil officer informed me that he often had occasion to call the chiefs together to request their assistance for some public work. Generally they would all bring with them their best fowls, take them into the house, and place them behind their chairs. Sometimes during their deliberations they would all begin to crow, when he was obliged to beg them very politely to put them for a while out of doors. On the present occasion I saw in different parts of the *passar* (market) about sixty game cocks, each one fastened by his leg with a string which is at-

tached to a peg in the ground. In the centre of the passar is an elevated platform. On this were assembled about a dozen people with two fowls. These were each armed with a very sharp iron spur. Around the platform stood about three hundred men betting and looking on. The fowls were then let loose, and began to fight. The crowd was immediately hushed into a breathless silence, gazing with the keenest anxiety until one of the cocks fell down dead. Deeply pained with this inhuman scene, I turned away, and as I looked up I saw the evening sun sweetly setting in the west. What a contrast was that calm and beautiful sky, compared with what I had just witnessed.

Ride to Matua—Ravines—Dano—Gross Superstition.

7. Left Fort De Kock for Matua. For the first two miles the country smiled in all the riches of a high state of cultivation. By this I do not mean that their mode of agriculture is most advantageous, but that the land is all occupied with crops in their seasons. Some, however, what is here called the ravines, began and continued until near Matua. This is a kind of country I had never seen before. The soil is composed of a hard mixture of clay and sand, and the streams, by the washing of centuries, have worn their beds into deep vallies or gulphs. These ravines at the bottom were perfectly level, sometimes twenty and sometimes 150 yards wide, and their sides were nearly perpendicular, from one to two hundred feet high. There they stood like great masses of rock; and as the rivulets forked and wound around, their appearance is very singular. The ground on the top of these ledges bore a slight covering of grass, and here and there a tree and bush; cultivation and inhabitants almost totally disappearing. In this manner a space of six miles is cut up in every direction. The road, made with much difficulty, was constantly up and down; and with my horse much exhausted I arrived at Matua in four hours, distance eight miles.

In the afternoon, when all were retired to rest, I walked out to see the villages. There are probably 400 houses around, within one mile of the flag-staff; and the country seems well populated except in the direction I came.

8. This morning I set out to visit the Dano* in company of the European clerk.

Our road was to the west, through a charming populous valley. It was about a mile wide, and from one side to the other, completely filled with green fields of rice. After riding about five miles we arose a gentle eminence, and suddenly, far down before us, we saw the Dano, a lake surrounded by mountains more than a thousand feet high. It is fourteen miles long and five wide; but hemmed around by its high border, it seems only a small sheet. From the reflection of the blue mountains around the waters have a bright indigo appearance. Three or four small white clouds were hovering over its surface; but from our high situation we looked down upon them far below. The magnificent view was such as none can describe. Grand, calm, and silent, impressing the mind to mute attention, its language spoke of the great Creator in whose hand it hangs. Well might the apostle declare, he has not left himself without a witness. May another kind of witness soon arrive and testify of a Savior who is here unknown.

We descended to the Dutch station below, where the officer made us welcome. He said there were ten villages around the lake on the narrow strips of land between the shore and the mountains. The whole population amounts to 14,000. In each village there is a mosque. He showed us one of the war canoes, which was seventy-four feet long, three and a half feet wide, and capable of holding sixty men. It was of one piece and hewn out of a single log. Another belonging to the establishment could carry eighty men. The inhabitants are divided into two tribes, and formerly fierce and bloody battles were fought on the lake. Under the present government these wars will be ended. As specimens of their mechanical skill the officer showed us silver forks and spoons which were equal to the common European pattern after which they were made. The people here, as in the whole Archipelago, are oppressed with awful superstitions. The devil is an object of their constant dread; and where Mohammedanism does not prevail, he is actually worshipped by prayer and sacrifice. At this place they supply the government with bamboos; and as they one day complained that bamboos were growing scarce, the commandant pointed to a lot of very fine ones which they had never touched. "Ah," said they, "the devil is in them; and if we cut them, he will come out and hurt us." On the island of Java, when a house is on fire, they bring all the looking-glasses they can

*The term Dano signifies a lake.

and held them around the building. They suppose he has done the mischief, and if he sees his face in a looking-glass, he will be so frightened at its ugliness as to fly away. So also at the birth of an infant, looking-glasses are brought for the same purpose, as they think he is anxious to do it injury.

Bambang and Bondjal—Tandjang—Character of the Country and People.

9. Arrived at Bambang at mid-day, where I stay until morning. Here what is properly termed the Padre Country begins. All is quiet, but the garrison is on the alert.

10. At Kumpulan. This morning left Bambang. The country soon assumed a wild aspect. High broken hills were covered with woods, and the noise of the monkeys proclaimed the empire of the inferior orders of creation. Several military posts are on the way. The distance here is about seventeen miles.

I was well received by the commanding officer, and immediately addressed a note to general Cochuus at Bondjal, which is only three miles distant. He is general in chief of all the forces of Netherlands India.

11. Last evening, in a walk with the commanding officer, we called at the house of a physician, where several physicians and officers were assembled. In conversation respecting the surrounding country, I learned that we were within fifteen hours only of the Battas; and that one Batta chief, with a few followers, was at Bondjal. Many interesting and useful facts were related to me concerning the present condition of the Batta country, all tending to show that a tour might be made throughout that whole region with safety. A large portion of it has lately come under the Dutch government; and it was described as being fertile, populous, and quiet.

After remaining some days at Bondjal, hoping that a favorable termination of a conference, which the Dutch officers were then holding with a hostile tribe lying between that place and the Batta country, would open free access to the latter, and finding that the conference was unsuccessful, and his progress on that route arrested, Mr. Ennis re-traced his steps to Matua.

15. Matua. Yesterday and to-day I have been on my way from Bondjal here, glad to exchange that uncultivated, wild, and woody country for these beautiful fields of rice. On my way I was several

times met by chiefs with their followers, going to the war. War, as it is all their delight, so it is all their conversation. Their deportment is dignified, friendly, and sociable. So it is with the common people. As I spoke kindly to them in passing along, they seemed glad to be noticed, and ready to enter into conversation.

17. Tandjang Alam. The road to-day was through one of the most highly cultivated countries I have ever seen. Nothing can excel the beauty of these rice fields. Sometimes for a great distance it is all waving grain. Then again it is seen in all stages, the tender blade, the thrifty stalk, the nodding ears, the reaper, the winnower, the glad husbandman carrying home on his shoulders the heavy product,—all may be seen with one glance of the eye. Wheels turned by the stream are very ingeniously contrived to raise the water upon the neighboring fields. The population must be very large. The officer here said to-day he attended a passar where between eight and ten thousand persons were assembled. I often contrived to say something to the people, and invariably I was met by a smile and some pleasant word.

18. On entering the Lima Puluh country to-day, I was reminded, by the manners of the people and the general improvements, of what I have been often told, that the people here are more advanced in civilization, than in any other part of the island. The principal campong is about three miles in length. Very good roads intersect each other at right angles, all of their own making. Their sides have generally hedges, and the chief one is about sixty feet wide. The houses are four or five times as large as the native houses in Batavia, and much more commodious. More than one family, however, live in a house. Horses, buffaloes, cows, goats, and poultry are more common here than I have hitherto seen in any other part of Sumatra, indicating a higher degree of wealth, industry, and good government.

19. Finished the ride we contemplated last evening. Beyond the border of the Lima Puluh country on the north-east lies the Siak country. They are separated by a narrow mountainous tract. The people of the two districts hold constant intercourse, and carry on a large trade with each other. In language and appearance the Siak nation or tribe do not differ from other Malays. Their country is said to be populous and generally well cultivated, though very little respecting it is known. There is a

probability of its soon coming under the Dutch government, and hence for fear of disturbances, missions should not yet be commenced there.

On our return we stopped at the house of one of the chiefs to dine; the civil officer had informed him last evening of our coming. I was introduced as a religious teacher, and the object of my coming was stated. The chief expressed a very high degree of satisfaction, and did all in his power to make us pleased. The country through which we rode was cultivated in every part—numerous wheels are seen turned by the Siak river and its branches, and drawing up the water to flood the rice fields.

The largest campong here is called Paya Kombo. According to the conjecture of the Dutch authorities, it has a population of 100,000 within its environs. This may include a space of five miles every way from its centre. Whether this be the precise number or not, it is probably the most thickly settled part of Sumatra, and a very advantageous location for a mission. The people, among all the Malays, are distinguished for their good order, and the mildness of their character. Since the Dutch have been here, there have been no insurrections or disturbances of any kind. Mohammedanism has not so firm a footing here as in other places, and it is very rare that an individual goes on a pilgrimage to Mecca. Their chiefs act as priests, and their mosques may be said to be comparatively numerous.

Chief of Alabang—Pogaruyong.

After giving an account of an interview and conference with one chief on whom he called in the morning, while on his way to Alabang, Mr. Ennis proceeds—

21. The head chief of Alabang came to the Dutch quarters soon after I arrived. He is the most talented, and apparently the most worthy man I have yet seen among the natives of the east. His political influence and power extend over a large district of country. When he saw the Dutch power making such progress in the interior, he offered them to take peaceable possession of his dominions; and since then he has rendered them important services. In return he receives a large monthly salary, besides many little presents of European inventions, and the permission to hold the government, as formerly, of his people. Sometimes he spends nearly the whole day with the officer, making inquiries on a

great variety of subjects, and increasing his knowledge. His people he rules with mildness and justice. Crimes among them are said to be rare, and the use of opium he has banished. His two sons he has sent to Mecca in Arabia to procure their education; and, as he knows no better, to make a pilgrimage to the tomb of Mohammed. To myself, as a religious teacher, he paid particular respect, and we conversed on the Scriptures, on schools, and on education. He seemed very much pleased when I informed him I had in my possession the very writings of Moses, David, Solomon, and others, and would try to send him a copy translated into Malay. To secure my promise he gave me a Malay manuscript. When I told him it was my design to reside in some Malayan country, to enlighten the people on the great subjects of religion and eternal life, he said such instruction was much needed and would do much good. Thus in one day I have seen two of the most important chiefs in the interior of Sumatra, and both have given me and my object a cordial welcome.

Alabang is well populated and is a large district, though the number of its inhabitants is not ascertained. It lies on the northeast side of Mount Sago, as marked on the maps.

24. Rode this morning to the Lake; and after our return, to Pogaruyong. The distance to the former is nine miles, and to the latter two. The lake is about twenty miles long and six wide. Around its borders are many large campongs, and a wide missionary field. To-day is the anniversary of the birth of the king of Holland, and all is festivity and sport. The natives engage in it with much spirit. I have the indulgence of being alone, and from the present pageantry of worldly grandeur, my thoughts revert to the mouldering ruins of this native empire, now trampled under foot. Pogaruyong is an interesting, melancholy spot. Here many souls know not their God, and Satan, for a long series of generations, has reigned without a rival. Earthly grandeur and power are here seen in a few broken fragments, which, like a dusky light, give some faint view of the dark centuries gone by. In front of the dwelling of the present *trenaka*, or chief, are three inscribed stones. Their height is about seven feet, and their breadth four. The writing is in the ancient Kawi character. They have been here for at least 600 years, and perhaps twice that time. On the largest stone are thirty lines, with about sixty

letters in a line. The workmanship is of a superior kind. The stone is very hard, and the straight lines, easy curves, and unbroken edges, show that the chisel was guided by hands more skilful than those of the present generation. The face of the whole country is covered with monuments of former strength. It looks like an old time-worn country, more so than what I have been accustomed to see in America. Overgrown fortifications, mounds, walls, squares, and roads, every where appear, of which the present generation know not the uses. They have traditions, but these are unsatisfactory.

*Prevalence of the Malay Language—
Schools—Manufactures—Agriculture.*

In taking our stand here at the fountain-head of the Malay influence, we see the streams of emigration which have gone forth peopling the coasts of Java, Borneo, Celebes, and many other large islands of the Archipelago, besides the Malayan peninsula. With this emigration they have carried their language, and not only retained it themselves, but through their energy and commercial enterprise, as well as through the superiority of the language itself, it has been widely adopted from one end of the Archipelago to the other. Through this language the gospel is now preached by missionaries from Holland, Germany, England, and America. Many thousands of nominal native Christians are using it. Some estimate their number at 11,000 and some at 20,000. Among these we hope that not a few are savingly acquainted with the Savior. It seems, therefore, that through this language mainly, the light of heaven is to be poured upon this "continent of islands." May the Lord hasten it in his time.

The present literature of the Malays consists of first, poetry; second, history; third, tales; fourth, laws; fifth, religious Mohammedan tracts, mostly translated from the Arabic. On Java, in the Javanese language, governor Rafles supposed that there were two hundred tracts of this description in circulation. In the Malay language here, the number is not so great. Still it was very large.

Schools here are few, and this is rather an advantage; as the only branch they teach is the chanting of the Koran. This is considered a religious duty. It makes them familiar, however, with the Arabic character, in which their own tongue is written. The number of intelligent

readers of their own language is very small, compared with the amount of population. This afternoon about twenty Malays were assembled in my room: some of them were chiefs, some merchants, and some government servants. In speaking to them about our schools and our mode of instruction, they were highly amused, and with one consent said they were far better than such schools as they had among themselves, in which the children did not understand what they learnt.

In manufactures the Malays show themselves capable of improvement. They make brass cannon as fine as any I ever saw. The pieces are from three to seven feet in length; and from three to six inches in diameter. Their filagree work in gold is much admired: the golden chains for the neck, the bracelets, rings, and various other ornaments appear to no disadvantage by the side of those from Europe. They weave silk in different ways, and afterwards work it with golden thread. I saw one shawl valued at sixty dollars. Some are valued at eighty.

In agriculture they use the plough, the hoe, and several implements of their own contrivance. Their principal food is rice, but they cultivate also corn, potatoes, yams, sugar-cane, coffee, and a great variety of other fruits and vegetables. Poultry is common. They have also horses, buffaloes, cows, and goats. They make large tanks or artificial ponds, in which they keep a very excellent kind of fish for food. In the Lima Puluh country these tanks are most common. Generally every house has one. Besides coffee, they make a drink from the sugar-cane which is sometimes intoxicating; though drunkenness is almost unknown.

The amount of population here is very large, numbering many tens of thousands. The numbers on the whole island amount to some millions, though the precise sum cannot be ascertained. Large districts have not yet been visited by Europeans. In the Malayan portion of the island the most thickly settled districts known, are Lima Puluh, and here at Pogaru Yong.

24. Set out this morning for Padang Pondjang. Before my departure some of the merchants came to show me specimens of their silk manufactures. They were very costly and beautiful. To myself, of course, the principal interest they possessed was the skill and ingenuity and taste of which they showed the people capable. One of the chiefs

accompanied me half the way on horse-back, and then bade me farewell. We passed through a market in which were assembled about 3,000 persons. Not far off, I was assured by several individuals, there is one held twice a week which in good weather has from eight to ten thousand persons. A rice field through which I passed was from eight to ten miles long and four broad. The uneven ground was cut into terraces with level surfaces so as to hold water. The whole was without any fences, or hedges, though it belonged to many individuals. Such scenes show the improvement of the people and the advantages in some respects of sowing among them the seed of the gospel. Arrived at Padang Pondjang in the evening, the entrance into the interior, whence I had set out on the 4th instant.

[To be continued.]

Ceylon.

DECEASE OF THE REV. J. M. S. PERRY, AND MRS. PERRY.

THE bereavement which the mission has sustained in the sudden removal of two of its members by death, was briefly mentioned at page 343 of the last number. On the first of March Mr. Perry completed the letter in behalf of the mission which was there given. On the 4th of April Mr. Hutchings writes in a postscript of the general letter—

It falls to me by a request of the mission, to perform the melancholy task of adding a postscript to the above letter, and to communicate the tidings that our dear brother Perry is no more an inhabitant of earth. He died of that terrible disease, the cholera, on Saturday, four o'clock, P. M., 10th of March. His sufferings were very severe, but of short continuance. He rode to Oodooville with brother Hoisington, on Friday evening, and was in usually good spirits while there, and returned in apparently good health. In the night he was attacked with pain and diarrhea, but supposing it was nothing more than he had frequently had (for he was subject to similar complaints) he took only some mild medicine. His disease increased in violence till morning. Doct. Ward happened to be, at the time, between eleven and twelve miles from home, on the sea-shore. He reached home about eleven o'clock. But it was too late. Death had commenced its work. Mr. Perry suffered exceedingly, but his mind was composed in view of his departure.

He said to Mr. Hoisington, "I want you to tell the heathen that I am going to heaven, and if they do not repent and believe on the Lord Jesus Christ, the wrath and curse of God will rest on them forever." To his wife and child he said, "I give you to God. He will take care of you. He will provide, *He will provide.*" After prayer by Mr. Cherry, he added, "Oh that my death may be sanctified to the heathen, and to our dear friends in America, and to the church there. Tell our friends that I hope to meet them in heaven. May they be faithful in Christ Jesus. I leave my wife and child in the Lord's hands. He will provide."

But I have not told you all of our afflictions. Mrs. Perry was not to be left alone in this world of trial and grief. As soon as her husband had expired, she informed the doctor that she had been unwell for some time. He immediately gave medicine, and in two hours there were decisive symptoms of cholera. She suffered considerably during the night, (Saturday night) but afterwards the Lord dealt very graciously with her. The cholera symptoms left her in the course of twenty-four hours after the attack, but she was too weak to rise above it, and on Tuesday evening of March 13th, at eight o'clock, she sweetly fell asleep in Jesus. She enjoyed much of the presence of the Savior, mourned that she had done so little for him, but firmly believed that he had pardoned and would receive her, frequently saying with great emphasis, "Sweet peace! sweet peace!"

I could say much of the peace and joy of this dear saint in her last moments, but have not time. We are greatly afflicted by this bereavement. We mourn, nor for the sake of the departed ones, for they have entered into the joy of their Lord. "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead who die in the Lord, for they rest from their labors." But we mourn for ourselves, and for the cause of Christ. The harvest is great, but the laborers are few. We grieve, therefore, when the Lord's servants are taken away from their work, and especially when they have become in a degree qualified to labor in the vineyard. But we know Christ loves his cause infinitely more than we do, and his desires for the salvation of this dying people are infinitely stronger than ours. Shall we not then trust in him? Yes, blessed Savior, we will trust in thee with all our heart; and though our hearts are overwhelmed with sorrow, we

will rejoice that thou livest, and hast promised to be with thy disciples to the end of the world.

We pray that these events may be sanctified to us, to the native church, to the surviving relatives at home, and to the church of our Lord Jesus Christ in our native land. Oh that Christians there would be roused by these providences to cease from their unholy strife and bitter controversies among themselves, and think more of, and pray more for us and these poor wretched dying idolaters! Brethren, the time is short! Let us improve it diligently in laboring for the salvation of souls, and the glory of our Redeemer.

I should have stated that for some months past Mr. Perry has been considerably depressed in spirits on account of the loss of our schools and other missionary embarrassments from the pecuniary failure in the churches at home. His health was a good deal affected by this depression. But for a few days before his death, his mind seemed to rise above those difficulties, and to be greatly encouraged with the promises of God, and he longed to pour out his soul on the subject of the conversion of the heathen to his brethren. It was for this special object that he went to Oodooville on Friday evening.

Mr. Perry was son of the late Rev. Mr. Perry of Sharon, Connecticut, and previously to his embarkation for Ceylon, which was in May, 1835, he spent sometime in the ministry, in Mendon, Massachusetts.

Mrs. Perry was a native of Norwich, Connecticut, and was sister of the first wife of Mr. Winslow, and of Mrs. Cherry, whose death was but recently announced.

COMMUNICATIONS FROM MR. SPAULDING AT OODOOVILLE.

Statistical Account of Oodooville for the year 1837.

Mr. Spaulding, after mentioning that he had been obliged, for want of funds, to dismiss all the free schools connected with the station, (embracing 444 pupils) except one, adds—

Since the schools were dismissed, I have continued to hold meetings on Tuesdays for all who were willing to come; and I am happy to say that many of the readers and some of the masters have attended on that day, and a quarter or more who used to attend on the Sabbath are now present.

During the year I have had from five to twelve of the larger children who have attended pretty regularly on every Saturday noon a religious meeting, when I converse with them individually, give them suitable warnings and encouragements, and pray with them. Of these, three are now candidates for the church, and two or three more appear very seriously disposed.

Our number for the year, in the female central school, has been one hundred. The names of those admitted since the complete list sent home at the close of 1835, or within the years 1836 and 1837 are as follows:—

Elizabeth Abbott,
Augusta Anketell,
Susanna Armstrong,
Mary Austin,
Sarah Brackett,
Mehitable Cleveland,
Hannah Clough,
Eliza Conkling,
Mary Electa Croke,
Martha L. Davis,
Abigail L. Davis,
Mary Dundas,
Jane Naomi Edgerton,
Abby Ann Edgerton,
Lucy Fuller,
Caroline S. Gomez,
Isabella Graham,
Isabella Graham,
Fanny Maria Hall,
Frances A. Hall,

Elizabeth Hubbell,
Eliza Mills,
Mary Jane McNaughton,
Margaret E. Nitchie,
Mary C. Oxnard,
Maria B. Peabody,
Betsy Pratt,
Mary Sanger,
Susanna B. Shober,
Mary Smith,
Abigail Stone,
Elizabeth A. Stone,
Mary Todd,
Maria Louisa Tyler,
Jane Wallace,
Phila Willard,
Jane Williams,
Harriet Winslow,
Harriet L. Winslow,
In all 40.

Within the past year we have been able to take girls from the more wealthy and respectable classes, so that, in this respect, we have made very good progress.

Within the year the following have been married to christian husbands, most of whom hold very interesting and responsible situations.

Martha Ramsey to Solomon, a printer; Sarah Pierce to Nathaniel Taylor, native assistant; Caroline Chester to Henry Gloucester, gone to Penang; Catharine Dimmick to Andrew Tissera, native assistant; Harriet Osborne to Seth Payson, candidate for a native preacher; Caroline Murfries to Jeremiah Everts, medical student; Mary Jane Edmunds to William Marsh, teacher with Mr. Percival; Eliza Hassel to Benjamin Levins, printer.

Silence Haywood was sent away from the school for improper conduct.

Harriet Lewis has gone, with our approbation to assist her sister, Harriet Newell, in a very interesting female school under the care of the Rev. Mr. Percival.

In May and June we were blessed with the special influences of the Holy Spirit; and as the fruits of that and of previous seasons sixteen have been admitted to the church.

There are now seventy members in communion with the native church. Sixteen have been received on confession of their faith in Christ, and offer us satisfactory evidence of a real change of heart. Their names are—

Harriet Osborne,	Ann Magie,
Lucy Todd,	Ampalam,
Esther Tyler,	Poothatty,
Mary I. Edmunds,	Harriet B. Cook,
Louisa Green,	Mary Codman,
Frances M. Hill,	Nancy B. Scales,
Susanna B. Rockwood,	Mary,
Susan Eaton,	Hannah.

At the time of the special attention to religion in the boarding-school there was some little appearance of anxiety among the larger children of the native free schools, and three who appeared well, even before that time, are now joined to our church. Two schoolmasters and one neighboring woman are in an interest-state of mind.

Notices of the Station at Manepy.

Mr. Spaulding formerly resided at Manepy, and the church there is still under his pastoral care.

In September and October I made special inquiries for those girls who formerly studied in the native free school at Manepy, and who, in our Sunday school and Bible classes, belonged to the first and second classes. My object was to see whether they had forgotten to read, had lost their books, or were more open to conviction than others of their standing. The results are as follows.

All we found,	44
Belonged to the first class,	29
Can now read well,	28
Can now read indifferently,	16
Are married,	24

The other twenty, according to the notions of this people, are too old to appear away from home. All are favorably disposed towards the christian religion. No ridicule or opposition, as is frequently seen among boys and young men. The thought that twenty-four or forty-four heads of families, mothers who have the Bible or parts of it, and can read it to their children, who are already favorably disposed towards us and towards Christianity, and many of whom have been once or twice under very serious religious impressions, is to me a very encouraging one; and the bearing that the fact has on the future spread of the gospel in the small parish of Manepy is full of hope. In this parish too, there are two flourishing schools, expressly for the

female children of the head-men and rich men in the parish. Besides the above mentioned girls, some are married and gone to other parishes, two are now teachers of village schools, and one died while a teacher. Of the two living teachers, one expresses a desire to join the church, and the other is a church member and the wife of a pious young man employed in the printing-office.

The records of the church at Manepy show that ten members have been received on profession of their faith in Christ. Ten have been admitted by letter. One restored, two suspended, and two excommunicated. Eleven children have been baptised, and one couple married. The whole number now in communion is fifty-nine.

Though there was considerable attention to divine things awakened up in May and June, still there was little which has continued to be abiding, either in the church or among those about us, if we except a few cases of youth in the native free schools. I have had a class of three, five, or ten children once a week most of the year, whose minds have been more or less affected with divine truth. Sometimes the boys and young men in the printing office have been somewhat attentive. These are interesting and encouraging facts, and if followed up I trust will lead to the conversion of many. Indeed there are many things at Manepy station which lead me to hope great things, whenever a missionary on the ground can give his whole time to the work of a pastor in holding meetings, visiting from house to house, instructing the young, and in preaching the word.

Letter from a former Pupil and Assistant.

Under date of January 11th, 1838, Mr. Spaulding forwarded the following letter addressed by Philip Matthew to Mrs. S. The writer was formerly a native assistant of Mr. S., and is now an assistant of the Church missionaries at Nellore. The letter was written in English, and is copied verbatim. It presents an interesting view of the influence of christian instruction given to children.

"Dear Madam,—I beg the privilege of writing about a joyful news, which has transpired at my house, for your happy perusal. On Wednesday last my little daughter Anna, alias Harriet (B. Cooke) had a long and serious talk to her mother about her soul, addressing her in

tears, 'Mother, I exceedingly fear for you, because, although you have been hearing the gospel of Jesus Christ for many years, and a mother of nine children, yet you are not a true Christian. When I come home I see that you are much concerned about worldly things, I do not find you to care about your soul. If you continue in this miserable state God will not be pleased with you, and therefore when you die, I am afraid you cannot go to heaven, but he will send you to hell, where you must suffer eternal punishment. I being your child, I feel it my duty to tell you these things. If I do not, God will ask me why I did not warn you about your soul. Should you, therefore, not become a true Christian, how can you bring up my brothers and my little sisters to be Christians? I feel much for my eldest sister and her husband at Jaffna (town) because they live in the world as though they have no souls to think or care for.' These and many other things of the same nature she said to her mother, which serious talk, I hope, affected her mother's heart; for her mother on Thursday, about three o'clock, waked me up, and told me in tears all what her daughter had said to her about her soul, and at the same time she said she fears very much for herself for having hitherto neglected her own immortal soul, etc. Upon which my feelings, that had been sleeping, being awakened, immediately we both knelt down and prayed to the Lord for spiritual help to us, to repent of our sins, and serve him agreeably. While praying, my wife repeated my words shedding tears, and at day-break, I having called in the house, read and explained a portion of Scriptures, and Anna (Harriet) concluded the meeting, praying herself; and as soon as the prayers were over, my wife, crying with loud voice, kissed my mother, and asked her pardon for having sometimes irritated her, and my mother also cried and said, 'May God bless us and give us repentance.' From that day to this moment, my wife exercises repentance, I hope, and is frequent at prayers. I see an anxiety in her often to have meetings. Consequently I hope that the work going on in her heart is of the Lord. I praise him for it, because it has been my long desire. Many thanks to him for putting into my mind to send Anna to your school, and thanks to you and Mr. Spaulding for bringing her up in the fear of the Lord. God is doing a great good, I hope at my house. I therefore request you to permit her to stay at home till Saturday coming. I ask you

to pray much for us all, especially for my poor wife. Oh how joyful am I now for my wife's sake. May the Lord carry on his work to perfection."

In reference to this same subject, another individual in Nellore, the teacher of Mr. Adley's boarding-school, says, "I am happy to say that one of the roses from your spiritual garden has been of great use to the souls of this station. Mr. Philip's daughter has passed her holidays in such a useful manner as did much good to us, especially to her mother, who for a long time had no concern whatever in her immortal soul. She is now, by the prayer and tears and the admonitions of her own bowels, greatly stirred up in endeavoring to follow the blessed steps of our Lord and Savior Jesus."

The death of Charlotte Burnell, wife of Martyn, and the death of Elizabeth Cowles, wife of Walker, would be subjects of sorrow to us and to the mission, had we not very marked evidence that they are now changed into the glorious image of Jesus, and are at rest with him. They were both educated at Oodoville, and were very pious, and in their last moments seemed to anticipate the joys of heaven. But I will not give particulars now, hoping in a few weeks full and particular accounts may be forwarded.

GENERAL LETTER FROM THE MISSION,
DATED DEC. 31, 1837.

THE following letter was written, as the reader will perceive, about two months earlier than the general letter inserted in the last number. Still as it presents in a different light some of the lamentable effects of the great reduction of the annual allowance made to the mission, it is inserted. The subject cannot be kept too fully and constantly before the minds of the patrons of the mission.

Temptations of Educated Church Members—Effects of the Curtailment of Allowances.

Within the past year there has been an uncommon degree of temptation brought to bear upon the members of our church. Marriages with heathen have been for years a snare to our young men. Though many of them have risen from poverty, still the fact that they have thus risen, and are now by their education qualified to hold something of a rank among their countrymen and to fill important offices under government, enables them to form alliances with higher

and more wealthy families, who have hitherto refused to allow their daughters to come to our female central school, or even to be taught in our village school. Of course the young men are raised above the girls in the female school, whose education is of no value in the sight of the people, and who are from poor families. Friends seize hold of this advantage, and all their influence by promises, threats, ridicule, and bribes, is made to unite with a splendid dowry with a heathen wife, for the purpose of overcoming the good resolutions of a young man to prefer, in his choice of a companion, Christianity and education to wealth and rank. In this way the heathen, like the ungodly in other lands, have too often captivated our Nazarites, chained them to the golden pillars of their temples, and put out their eyes. Many, however, of our young men are able to overcome these difficulties; and we trust that persevering diligence on our part, and the blessing of God on his own word, will in time correct this evil.

The number added to our church within the year is forty-four.

When our native free schools were dismissed, there was a general triumph among the heathen, and as general an attack upon the members of our church. This was of course trying to all, and some weak in faith, or from worldly motives, may have made this an excuse for leaving. Still the sympathy of the church which was manifested by schoolmasters who cheerfully relinquished their schools, and of course their living, and by native assistants who gave up all or a part of their wages for the time,* afforded us very pleasing evidence that they have cast their lot with us in the cause of Christ. Nevertheless the breaking up of our native free schools has been a real loss. While at most of the stations a part of the children and masters have, through the hope of their future establishment, attended our meetings on the Sabbath and on Tuesdays; at others they have left altogether. The people have less confidence in us, heathen schools have gained strength, and our native assistants have been discouraged and hindered from their work. The bearings of your circular letter, which has just come to hand, on this and all other missionary operations, will be most unhappy; but we will not anticipate, as the results will be given as soon as possible after our annual meeting.

*This was afterwards refunded.

Our seminary at Batticotta continues to be prospered. It is already a fountain of blessings, not only to the district of Jaffna, but to the island and to the neighboring continent.

Connected with our own mission there are three native preachers, and one candidate to be licensed soon, and sixty assistants, besides teachers in the seminary. Most of the teachers in Mr. Percival's school, and some in the government schools, besides several in the employment of the government, as moonshiners, physicians, or engineers—and all, or nearly all the assistants in the Madura mission, and some in Madras, were educated in this mission. For ten years to come it must continue to be, as it now is, the principal place in the whole Tamul mission, where young men can be qualified for efficient teachers of science, for native preachers, and for assistants. We say for ten years to come, because our brethren at Madura and Madras, with the greatest encouragement in the establishment of schools, and the best success in managing them, cannot, within that period, supply one twentieth of their own wants. They already have nine of our young men at Madura, and would be glad of many more, could we spare them, while as yet, we believe, they have no one who was educated on the continent. There are eight lads in the seminary who came from Madura, Dindegai, Nagapatam, and other places on the continent; and who, we trust, will be qualified for teachers and preachers when they have finished their education.

The more we watch the results of the female boarding school, not only as a place for preparing helps meet for our native assistants, but as a source of moral power, whose influence is already apparent and most salutary wherever it spreads itself, the more we are encouraged to increase its numbers, and to labor and to pray for its success.

Within the year we have taken several children from families and connections, who, some years ago, would not permit their daughters being taught even in their own houses, and much less on mission premises. We have also an addition of two little girls, daughters of a catechist at Nagapatam on the continent; so that, in several important respects, we have made considerable advance, and greatly improved our prospects of good in future. The prompt and efficient manner in which Niles has performed his duties as principal teacher, has been very satisfactory.

On some of the topics introduced in the foregoing general letter, and on some others, the instructors of the seminary, in the report for October, 1837, remark—

This is the time to receive an additional class, and many boys in our central English schools and others have been looking forward and have been encouraged to look forward to this time for admission to the seminary. But in consequence of the low state of our funds we have been compelled, though reluctantly, to give notice that a class cannot be taken this year. In order, however, to make the most of our circumstances we have resolved to retain the present classes a year longer than had been contemplated, with the hope of carrying the institution a year in advance of its present standing. If this can be accomplished, the gain may in a degree compensate for the disadvantage of not receiving another class till next year.

A few individuals were dismissed the last term. Among them were C. Atwood and Snell of the first class; the former for irregular absences, and the latter for forming marriage alliances without the consent of the faculty.

The design of the rule forbidding such alliances is to prevent marriages with heathens, and to save us the expense and trouble of educating youth who intend to throw themselves away in this manner. In forming marriage engagements, our pious young men are particularly liable to fall into a hurtful snare. Another youth, a day scholar, was dismissed from the third class. These day scholars are such as have strong prejudices against boarding on our premises, and procure their own board in some heathen family in the neighborhood. Our experience hitherto is decidedly against the expediency of taking boys of this class. They do not promise to aid us at all in the accomplishment of our great object—the training up of pious young men of intelligence. Their influence in the seminary is heathenish and demoralizing.

Three boys came over from the neighboring continent, a few weeks since, to avail themselves of the advantages of the seminary. The whole number now with us from that interesting part of the Tamul country, is eight. The way seems to be opening for greater numbers. The influence of our institution is extending, and all our observations confirm us in the conviction that seminaries, or colleges, conducted with due regard to the

principles and precepts of our holy religion, are of the utmost importance in India, not only in the work of converting the people, but in perpetuating Christianity.

EXTRACTS FROM A LETTER OF MR. ECKARD, DATED PANDITERIPO, NOV. 28, 1837.

Manner and Importance of Training Native Assistants.

THE few remarks of Mr. Eckard which are given below will show what care and labor are bestowed on native assistants in the mission, to improve their character and qualifications for their work, and to guide them in their labors.

No branch of my work interests me more than the training and guiding of native assistants. This subject has been gradually growing in importance before my mind, and fastening on my feelings. When not interrupted, I regularly meet with those at the station twice a day,—at noon to hear a report of their work among the people, to correct errors in their proceedings, give good advice, examine the answers which they have given to objectors, and show as much interest in the work of each as I can. After dinner we meet again to study theology, guiding ourselves by the general course of thought prevalent in the country, rather than by western text books; though the latter are not neglected. No uninspired writer has given me hitherto so much assistance in this work as President Edwards, even in the elucidation of difficulties urged by heathens against the christian system. It is a thought of interest to me that the mind of that eminent theologian should influence and enlighten Hindoo teachers of the true religion many years after his death. At present we are engaged with one hundred verses sung at heathen festivals attacking Christianity; as the objections contained in these verses are popular, and in the mouths of many, it is proper that our young men should always be able to meet them with a proper answer. This work of training our native assistants holds out bright promise for the future. Already I can see good effects, moral and intellectual. By a daily searching, confidential intercourse, rigid discipline can be reconciled with the maintaining of proper affections.

Southern India.

REPORT OF THE MISSION AT MADURA
FOR THE YEAR 1837.

Tamil Schools.

At the close of the last year there were, in connection with this station, thirty free schools, containing twelve hundred and fourteen children, of whom forty-three were females. Twenty of these schools were in the surrounding villages, at an average distance of about ten miles. These lay principally in three clusters, conveniently situated for the purposes of superintendence. The ten remaining schools were in the city, and contained three hundred and ninety children. These schools continued in a prosperous state till nearly the middle of the year. At that time a concurrence of untoward circumstances, some of which were enumerated in a former communication, so much awakened the fears and prejudices of the people, that several schools were for a time suspended, and the number of children in other schools greatly diminished. It is pleasing now to notice that those untoward circumstances led to such inquiries and observations as have resulted in a general conviction that the missionaries are true men, and the real benefactors of the people. One proof of this is, that we have had applications for schools almost without number, and from every direction.

The number of schools at present in operation is thirty-six, comprising 1,254 children. Of these schools twenty-one are in the city—containing 729 children, of whom seventy are females. Notwithstanding the pecuniary pressure throughout our missions, we have felt justified in continuing the full number of our schools, by the fact, that we have been furnished with local funds for this object. We have nearly doubled the number of schools in the city, rather than to re-establish those dismissed in the villages. This we have done for the two-fold reason—that it is comparatively easy to superintend almost any number of schools in the city, and that it is most important, in its bearings, to bring the rising generation as speedily and as extensively as possible under the influence of christian education. The current of feeling in the community is evidently setting up rather strongly in our favor. The number of mission schools in the city, includ-

ing two belonging to the Propagation Society, is about equal to the number of private schools supported by heathens and Mohammedans. The mission schools, however, probably contain a larger number of pupils. We think it, therefore, safe to report, that in this city of 30,000 inhabitants, more than one half of the children who are under instruction in schools are under missionary influence. All printed books, even alphabetical cards, are most studiously excluded from the private schools, lest Christianity should be introduced, or lest the children should acquire a taste for printed books, and thereby be drawn away to the mission schools. The private schools embody the children of the brahmins, the wealthy, and the bigoted. The children of these schools are certainly in great danger, as they cannot but covet the nice and valuable school-books which they see in the hands of their poor and despised neighbors. They are in fact becoming importunate, though rather privately, in their applications for books. But a few days since a young brahmin, a cripple, who is employed as an usher in one of the private schools, performed almost an incredible feat in climbing up to my study window, and stealing some bundles of tracts of the children's series. On being detected and brought into my study, the substance of his defence was that "he did not consider what he was doing."

The course of study pursued in the schools is mainly the same that was mentioned in the last annual report. The children of each school are divided into four classes, and furnished with printed books of an instructive kind, according to their capacity and progress in learning. An abridgment of the Bible, consisting of 156 pages, 12mo., accompanied with a book of questions, is the standard reading book for the members of the first class in all the schools. An ability to read with understanding printed books in the vulgar dialect, is deemed an object of primary importance. A course of catechetical instruction is commenced, even by the fourth class, and continued as long as they remain in the school.

The amount of the teacher's wages is regulated by the number of children who are thoroughly taught the lessons prescribed monthly to each class. By this means we have, to a considerable extent, supplanted the use of worthless books, and hope gradually to occupy the whole time of the children in the study of what will be useful.

Three of the schools in the city are exclusively for females and contain sixty pupils, a majority of whom are Roman Catholics and the others are heathens of all castes, with a very few Mohammedans. Of the school teachers employed by the mission, two are Protestants, four Roman Catholics, and the others heathens. Six of the city schools are taught in the vestibules of idol temples, four in bungalows built by the mission, the remainder, both in the city and villages, are taught in places furnished by the schoolmasters.

These schools are examined monthly, both for the purpose of ascertaining their progress in study, and for determining the amount of the teachers' wages. Each school is examined in its own place. The day of examination is an important season in the street or neighborhood where it takes place. An exhibition of scripture truth is then made by the recitation of the monthly lessons, which attracts the attention of many by-standers. The mission schools continue in operation on the Sabbath, as on other days. There is no other alternative, under existing circumstances, but to let the children run at large, which would be a positive evil. The continuance of the schools on the Sabbath is the less to be regretted, as a large portion of time is spent in attending to branches of study appropriate to the day.

In each of the fort schools a monitor or usher is employed on a stipend of a half a rupee monthly. These monitors spend three hours daily at the mission house, where they are thoroughly instructed in the lessons taught in the school, and in such other branches as are soon to be introduced. These monitors are more efficient teachers in christian lessons and printed books, than the schoolmasters, and have a fairer prospect of becoming, ere long, expert teachers in all branches of common school education.

The village and fort schoolmasters and monitors, forming a congregation of about sixty persons, spend two days monthly at the mission stations. About two hours at each meeting are spent by them in reading the Scriptures, and in listening to short comments upon the chapters read. Their course of reading at present is the Acts of the Apostles, and the Epistle to the Romans. At these meetings a variety of subjects are brought forward, such as are adapted to enlighten the minds of the teachers, and to qualify them for their business. The two days monthly on which they assem-

ble, are days in which it is improper, according to the notions and customs of the people, for their schools to be kept in operation.

English School.

To prevent those from entering the school who have not a fair prospect of continuing their studies, one rupee, from the commencement of the year, has been required of applicants as entrance money. This regulation, though it has been a serious barrier to admission, has operated favorably upon the school. Twenty-three pupils have entered in the course of the year, on the conditions required, and appear to prize the privilege of attendance. The whole number at present belonging to the school is fifty-four. About one third of this number are brahmins. A majority of the others are sons of individuals in government service, and are themselves aspirants to office. Formerly the pupils were reluctant to attend to geography and some other branches of standard importance; but now they are quite willing to be controlled by the missionaries. This may be considered an important advance in the cause of education at Madura. Two public examinations have been held within the year, which have given a pleasing stimulus to diligence and progress in study.

Preaching in English and Tamul.

A service in English has been held through the year, on Sabbath evening, at the mission house. This service is attended by the mission families, and by a few families of Indo Britons and English residents. Two stated services for preaching in Tamul are held on Sabbath morning,—the one at seven o'clock, at the English school-room, in the fort, and the other at nine o'clock, on the mission compound, without the fort. The service in the English school is attended by the fort schoolmasters, by a part at least of the English school children, and by such other individuals as are disposed to attend. The audience varies in number from fifty to a hundred persons. Since receiving a supply of copies of the New Testament in one volume, each individual who regularly attends this service, has been furnished with a copy. These Testaments they are required to bring on the Sabbath, that they may follow the preacher in his course of reading and exposition. This free and generous use of the whole New Testament affords some decided advantages for giving a

connected view of this important portion of the word of God. By this means every hearer has the substance of the sermon in his own hands, which he carries home with him. If any desire for a knowledge of the truth be awakened in his mind, he may be induced to re-peruse the portion that has been read and expounded. The service on the mission compound is attended by the domestics of the mission families, the children of the Roman Catholic schools which are near the station, by workmen who may be in the employment of the mission, and by a few other occasional attendants.

On reading accounts sent from this country, of congregations on the Sabbath, the reader must be aware that while the powerful current of popular feeling bears multitudes to the church, in christian countries, quite contrary to their wishes, this same powerful current bears many an individual here in India from the church, who may be inclined to attend. Hence it not unfrequently happens that, when a man wishes to attend on christian instruction, he will seek some employment in the service of the mission, that he may have a fair excuse for so doing.

All our school bungalows, even the vestibules of idol temples, are appropriate places for preaching the word; and every day is more or less a day for preaching. It is in connection with this branch of labor that we attach great importance to our schools, as means of access to the people. In the catholic schools in the city, something like a regular service is usually held on Sabbath afternoon, attended by the children of the school, and by ten or twenty other individuals. At the heathen schools two methods are adopted. One is that of examining one or more of the classes in christian lessons, and addressing all present on the subjects recited by the children. On this occasion, particularly in the city, a missionary will often have a more pressing audience than he could desire. Sometimes the people are noisy and ill behaved, though more frequently they are respectfully attentive. To visit some of the schools, especially schools newly established, is of the nature of an adventure. The other method is that of addressing the people who assemble from motives of curiosity, immediately on a missionary's stopping at the school bungalow. Under these circumstances, while seated on his horse, he may profitably hold an audience from two to ten minutes. Oftentimes his discourse will be prolonged by questions proposed, which require an answer. In this kind of

preaching it is necessary that a missionary be able to command his audience, and to adapt his discourse to the spirit that prevails among them at the time. On some occasions an attempt to speak, would be like casting pearls before swine. It more generally happens, however, that there will be a profound silence till the missionary closes his remarks. They will then begin to ask questions, and to talk among themselves. To take leave of such an audience, and retire creditably, especially if on foot, often requires some skill and address. This kind of preaching, therefore, is of the nature of sharp-shooting, and should be cautiously pursued: but when successfully done, it must be considered an important method of delivering our message to the mass of the community. In this species of labor the school is a mount of defence to the missionary. The teacher and all his friends are deeply interested to prevent disturbance, and to keep the peace. This is by no means the case in bazaars and other places of public resort.

Several tours have been made in different directions, in the course of the year, for the purpose of preaching the gospel; but this has been done mainly in connection with visits to our village schools, some particulars of which have been given in our quarterly communications.

Distribution of Tracts and Portions of the Scriptures.

Various methods have been adopted for furnishing the reading part of the population with books. It is our practice to have every new tract read by the schoolmaster and monitors at their semi-monthly meetings. Each one is then furnished with a few copies, more or less, according to the nature of the tract, for distribution among his friends. If the tract be of a popular nature, the schoolmasters act the part of distributors, under peculiar advantages. By this means tracts are distributed to a considerable extent, both in the city and in the villages. Tracts are used as reading-books in our numerous schools, in addition to our standard class books. The latter are kept at the school-room, in the hands of the teacher, while the tracts are given into the hands of the children, and are at their own disposal, after having been read in the school. Many are making it an object to collect as great a variety as possible, and preserve them as their library.

New tracts and copies of new editions of old tracts are distributed to our congregations on the Sabbath. Frequently the tract is read previously to its being distributed. Some are desirous of getting duplicates for their friends. For some months past, a man has been employed by the mission as a reader and distributor of tracts and Scriptures. He is a native christian from Tanjore. His appointed business is to furnish strangers with books, particularly the numerous bandy-men and other travelers, who congregate at several places in the suburbs of the city. Reading to the people, as circumstances will allow, is an important part of his duty. Through this man, the missionaries become acquainted with individuals who are disposed to inquire into the merits of Christianity.

Tracts and Scriptures are valuable auxiliaries to us, the missionaries, and to native assistants, in our daily intercourse with the people.

Applications for books from the villages, even from the remotest parts of the district are numerous, and often attended with circumstances of much interest,—especially from persons who had previously received books, and were desirous of obtaining more. By conversation with them, we have encouraging evidence that many of the books distributed are read to some good purpose.

Tracts and portions of the Scriptures are distributed promiscuously, as circumstances require. It is desirable that we should even have an assortment on hand, that we may furnish the book that is needed. Two circumstances may be worthy of notice, in common with the distribution of the Scriptures: one is, that we have been able to furnish each of our schoolmasters, ushers, and stated attendants at divine service on the Sabbath, with a full copy of the Old Testament, in fair type, neatly bound, and of a portable size. About a hundred copies have been disposed of in this manner, which are statedly brought into use under the direction of the missionaries. The other circumstance is, that while we have been engaged in furnishing many around us, who are able and willing to read, some scores of applications have been made, many of them rather privately, by men of influence in society, either for single gospels, or for full copies of the New Testament.

It is to be presumed that some will make an improper use of the books they receive. A few instances of this kind have come to our notice. This is in accordance with the acknowledged fact

that the best gifts of Providence may be abused. Some are wishing to magnify the evil, in the hope that missionaries will be deterred from distributing books. But whatever may be the abuse of this branch of christian charity, the good results we have witnessed are sufficient to compensate, and to encourage all who are engaged in the business.

Native Church.

The church at the station consists of nine male members, all of whom, with two exceptions, were members of the church and of the mission seminary at Jaffna. On the 30th of July two individuals, both in the service of the mission, were admitted to the church on a creditable profession of faith in Christ. We had several applications for admission to the church from schoolmasters whose minds have evidently been enlightened by the truths of the gospel, if not their hearts converted.

Two meetings are held weekly with the native assistants of the mission—one for the purpose of hearing a verbal report of their labors for the week, and the other for giving instruction on theological subjects. Prayers are held with them daily at sunrise, at which time the Scriptures are read in course.

On a review of the labors and events of the year, two very distinct but very different impressions are made upon our minds. The one is a sense of obligation to the Great Head of Missions for almost uninterrupted health, and for the abundant opportunity afforded us through the year for delivering the gospel message. A wide breach has indeed been made upon us by the removal of one who was most dear, and whose continuance with us we thought most needful. The particulars of Mrs. Todd's decease have already been communicated.

The other impression is one of a painful nature. We have occasion to take up the lamentation and say, "Who hath believed our report, and to whom hath the arm of the Lord been revealed." Verily we are called to prophesy in sackcloth. Our habitual feeling, however, is not that of despondency, but of hope and joyful anticipation. We know "that the foundation of God standeth sure," and that a most glorious consummation awaits our race. If it were possible for any to be disheartened and cast down by the want of success and the abounding of iniquity, we think it must be such of our fellow-laborers as are placed in the most highly favored parts of Christendom,

when they take their annual census of hopeful converts, and compare the number with the array of means employed, and the effulgence of christian light and knowledge in the midst of which they exercise their ministry. May both they and we obtain grace and strength to rise superior to all difficulties, looking forward to the glorious appearing of the great God our Savior.

Siam.

EXTRACTS FROM LETTERS FROM MR. JOHNSON, AT BANGKOK.

Chinese School—Kidnapping Children—Dispensary—Chinese Worship—Opium Smoking.

Mr. Johnson devotes much of his time and labors to the Chinese portion of the population of Bangkok. Respecting the school under his care, writing on the 25th of February, 1837, he remarks—

My Chinese school is still continued, and the children, comparatively, are making good proficiency in their studies. Their attendance has not been as steady as I could have wished, owing mainly to the attractions of the Chinese plays. The average number has been about ten daily. The Chinese schools here have been greatly annoyed and injured by the allowed practice of entering the schools, and seizing the more promising children, to be trained for play-actors. One of the king's inferior sons has been the most forward in this disgraceful and inhuman employment. During the last year nearly a hundred children were thus dragged away from their parents. Not long since my school was entered for this purpose by some of his inferior menials, and being in my dispensary near by, the teacher came to me in a great fright for help. I immediately entered the school, and ventured at once to turn out the whole company without much ceremony. They soon reported their treatment to their master. He shortly after passed by the school, myself standing before the door, followed by a numerous train of servants, but did not attempt to make any disturbance. He was understood by the people to tell his servants that they must not enter that school, as it belonged to a *farang*, the common name for white people. I understand this practice is forbidden by the law, but winked at by the government; and the Chinese dare make no resistance or complaint.

After this circumstance the parents felt quite secure in sending their children to our school, while most other Chinese schools were broken up. We live under a wretched government.

Mrs. Johnson now superintends the school, intending to visit it every other day; but she is sometimes prevented by unexpected cares. She has of late devoted considerable attention to the preparation of more suitable elementary books for the children, those we formerly used not being well suited to their capacities. We wish, if possible, to make them understand what they read, a rare thing in Chinese schools. You will think ours is a small school. It is so. But we continue it in hopes that by persevering efforts it will gradually be enlarged. Our teacher tells us that many more parents intend sending their children to it during the present year. We hope it may be so. We must not despise the day of small things. If we do, nothing can here be accomplished.

December 5th I opened a dispensary in the principal Hokien settlement, near to my school. About the middle of the month it was broken into in the dead of the night, and two tables and other articles stolen, amounting in all to \$12 50. Locks and keys here, and chains too, are but a slight protection to property. I have since hired an individual to sleep in the apartment, inclosed by thick walls, and defended by massive doors, bolts, and bars. Until my present illness, I had Chinese worship in my dispensary regularly on Sabbath morning. My audience has averaged from thirty to forty, including the children of the school. These have been taught to sing in Chinese by Mrs. Johnson, and through them we have introduced singing into our Chinese worship. It affords much amusement, if nothing better, to the neighborhood. Some probably are thereby brought within the sound of the gospel, who otherwise would not hear it. Some of my hearers have apparently listened with much attention to the word. I have not hitherto had as many patients as I anticipated, but sometimes I have had from twenty to thirty. I have been much interested in some of the applicants for books.

Missionaries in all countries meet with many disheartening circumstances. I know not of any two things connected with moral conduct among the Chinese, that seem to my mind to oppose a greater obstacle to their conversion, than the general prevalence of gambling and opium smoking. Of gambling, as a peo-

ple, they are passionately fond; and this vice prevails here to an astonishing extent. And as to opium smoking, I really fear there are few comparatively entirely exempt from the practice, who can procure the poisonous drug. Bad as is alcohol, it holds not its victims, I apprehend, with half so strong a grasp, as opium; nor in general does the former so stupify the mind, emaciate the body, and bring its wretched slaves to so early a grave. We have seen the victim of opium, struggling, but struggling in vain; for freedom. We have reasoned and expostulated with him most solemnly, and he has assented to the justness of our expostulations, and acknowledged himself in the road to temporal and eternal ruin, but still he clung to his mortal enemy. We have often been led to ask, Can these gamblers and these opium smokers be converted? I know the almighty power of God can effect the great change. There is my only hope. The heathen must perish, must all perish without his merciful interposition. Oh that we might here soon witness the gracious displays of his power.

Writing again on the 25th of the following May, Mr. Johnson remarks upon—

Missionary Labors generally for Chinese in Bankok.

The usual number of Chinese junks have visited Bankok this spring, which have been supplied with tracts by myself and Mr. Reed of the Baptist mission. Tracts have been readily received. The school among the Chinese is increasing in numbers and in interest. For a Chinese school the children are making rapid improvement. We hope gradually to undermine the prejudices of this people, and ere long to bring many of their children under our instruction and christian influence. The scholars from Sabbath to Sabbath voluntarily come to our house for religious instruction, thus enabling us to establish a Sabbath school in this dark heathen land. My dispensary has been usually attended by from twenty to thirty patients. Our Sabbath religious exercise in Chinese has been variously attended. We have sometimes had as many, I should think, as a hundred and fifty hearers; but since the curiosity of the people has become in a measure satisfied, the numbers have considerably abated. I see no evidence, as yet, of any special spirit of inquiry on the subject of religion among the Chinese. Multitudes are ready to applaud

our benevolence in administering to the relief of their bodily maladies, and will very readily assent to the excellence of our principles; but few or none seem disposed to follow them. It is a violation of Chinese rules of politeness to dispute with us in support of idolatry, and hence it is difficult to ascertain their real views and feelings with respect to Christianity.

Our hearts are sometimes almost ready to sink within us, in view of the greatness and difficulty of our work; but we endeavor to strengthen ourselves in the Lord our God. He has both the power and the disposition to fulfil his gracious promises with respect to the conversion of the heathen. Though we may sleep in our graves ere any very remarkable change occurs in the moral condition of this dying people, yet shall they eventually be given to Christ as his inheritance. It would indeed greatly rejoice and cheer our hearts could we see even a few of them forsaking their idols and choosing the true God for their portion. But we must labor in faith, cheerfully performing the service appointed us, leaving the result at the wise disposal of our Father in heaven. Without his almighty aid we can do nothing. This truth we are constrained deeply to feel.

Pawnees.

LETTER FROM MR. DUNBAR, DATED
JUNE 8, 1838.

DURING the last year Mr. Dunbar has traveled but little among the Pawnees, having found it necessary to remain most of the time with his family near the United States' agency at Bellevue. In order that constant instruction may be given to the Indians, the mission needs to be strengthened by the addition of two or three families.

Human Sacrifice offered by the Loup Band.

The following painful statement relates to a scene which occurred among that band of the Pawnees, denominated the Loups. The editor of "Long's Expedition" states that human sacrifices were offered by this band, when those travelers passed through the country.

From the traders who went to the Pawnee villages last spring to trade for their robes, I learn they made a very bad hunt last winter, lost many of their horses, and are now miserably poor, having little or nothing to live on except

corn. The Loups, not long after they went out to hunt, had a fight with the Sioux, killed some and took about twenty women and children prisoners. On their return the small-pox broke out among the captives, and but three or four of them survived. After the fight they were afraid the Sioux would revenge themselves, and returned immediately to their village, where they lived wretchedly poor during the remainder of the winter and spring. From the plunder and captives their young children (all above thirteen or fourteen years of age having had it previously) took the fatal disease, and I believe the greater part of them died with it. Thus their victory was very dear bought. Their condition being now extremely wretched, they imagined they must have recourse to extraordinary means to retrieve their good fortune. Accordingly, last spring, one of their captives fell a victim to their superstition. The custom of offering human sacrifices was formerly practised by this band; but through the intervention of their agent and other white men, none had been offered for some years. The last (before this) was shot from the horse on which she was sitting behind the agent. He had purchased her, and paid the full amount demanded for her in goods; and when proceeding out of the village with her, the medicine men, deeming that if they should let her go, their good fortune would depart with her, since she was devoted, shot her as before mentioned. A part of the village was ready and would have immediately revenged the insult offered to their agent, had he not interposed to prevent bloodshed.

The Loups are far more superstitious than either of the other bands of the Pawnees. Though they had solemnly engaged that the cruel custom should not be renewed, yet their deep-rooted ferocious superstition has sacrificed another victim. Young females are the objects which this horrid infatuation devotes; and the more beautiful the subject, the stronger the medicine.

A man, who has thrice witnessed this revolting transaction gave an account of it as follows. After having performed all the various preliminary rites and ceremonies which their superstition requires, the victim is nearly or quite disrobed, and one half of her person painted red and the other black; a scaffold is erected; and the feet and hands being extended, the right wrist and ankle are tied to an upright piece of timber, and the left wrist and ankle to another, at a

proper distance; and thus the wretched creature is suspended. Various ceremonies, such as smoking the medicine pipe, etc., are performed, at different stages of the operation. The young men and boys, each having provided a handful of arrows about a foot long, made of the stems of a species of tall grass that grows on the prairies, now advance and commence shooting these arrows into the breast and other parts of the unfortunate sufferer. This tormenting sport is continued till all their arrows are expended. The arrows enter just enough to adhere, and the breast is literally filled with them; but they do not destroy life. This being done, an old man comes forward and shoots an iron pointed arrow through the vitals, and the ill fated creature is released from farther suffering. The chest is now cut open, and the heart taken out and burned. The smoke that rises from this fire is considered a most potent medicine, and their implements of war, hunting, and agriculture are passed through it, to insure success in their use. The flesh is now wantonly slashed off with knives, and thrown to be devoured by the dogs, but the skeleton remains suspended till it decays and falls. The above is a mere outline of the barbarous custom. I make no comments. The dark corners of the earth are full of the habitations of cruelty. The chiefs of the other bands refused to witness the bloody spectacle though specially invited to be present.

The small-pox spread to the other villages, and multitudes of their children died in consequence. The first chief of the Grand Pawnees lost some of his children, and among the rest, the heir apparent, a bright, active little fellow, whom the father loved as his own eyes. The old chief, in the height of his grief, considering himself now poor, and deeming that his family might lose its rank and the chieftainship pass out of it, headed a party and proceeded to the south. It was supposed his object was war, but, I recently hear he has returned, having made a friendly visit to the Pawnee Picts and Camanches. A part of the Grand Pawnee village was burned last spring before they returned from their hunt, by a war party of their enemies. What bearing these things will have on their adopting a more settled manner of life, I cannot tell, or what will be their feelings on this subject next autumn, I shall not venture to predict. I hope God is preparing them by these things for the introduction of the blessings of the gospel of Christ. Let us

unitedly and perseveringly supplicate the throne of all grace, that these apparently adverse circumstances may be overruled to the promotion of the best interests of this benighted people for time and eternity.

It is confidently said that a military post is to be established this season within a mile of where we now are. This will exert an important influence relative to the missions in this region. We hope this influence will be a salutary one. We expect much from it. Some of the tribes in this vicinity very much need restraint.

Writing again July 27th, Mr. Dunbar communicates some particulars relative to the death of Doct. Satterlee, who, it will be recollected, lost his life on the prairies, a year ago last spring; and respecting the circumstances of which event much uncertainty prevailed. Further inquiries have led Mr. Dunbar to the conclusion, that Doct. S. was wantonly murdered by a cruel and lawless white man, who made his home in that quarter, and who has himself, since that time, been called into the eternal world.

Sioux.

LETTER FROM DOCT. WILLIAMSON, DATED AT LAC QUI PARLE, MAY 10TH, 1838.

REMARKING on the importance of doing without delay whatever is to be done to enlighten and save the Sioux, Doct. Williamson makes the following statements relative to the—

Decrease of Population, by Disease, Hunger, and Wars.

Mr. Renville, the gentleman who has the charge of the trade here, tells us he thinks the number of the Sioux has diminished one half in twenty-two years! At this place the number of births since we came here, I think, a little exceeds the number of deaths in the same time; but I can hear of no other place where this is thought to be the case. Last summer some Yanctons contracted the small-pox by going on board a steamboat in the Missouri for the purpose of getting ardent spirits. They and many of their relatives perished of the disease. From them it spread to the Wapekutes another band of Sioux living between here and the Missouri. This band perished almost entirely, how many no one knows. In the month of October a family flying from the disease, as they said,

came here, and soon after one of them was taken sick. Hearing of it Mr. R. and I went to see what was the matter, and seeing that it was the small-pox, immediately took effectual measures to separate and keep the sick family from having intercourse with the other Indians here, and thus prevented the spread of the disorder. About the same time it commenced its ravages at Lac Travers, which is the nearest trading-post to this, distant about seventy miles, and no one there knowing what the disorder was, it committed the most fearful ravages. I received a letter from the trader there a short time since, in which he says, "Sixty-four have died in this immediate neighborhood, forty at the river Jacques, and sixty at Devil's Lake. As many of the Indians belonging to this post have not been heard from since early in the winter, and they then had the small-pox among them, there is no doubt that the number of deaths among those belonging to this post during the winter past has exceeded two hundred." It appears that part of these died of starvation, but chiefly of small-pox. Not one of the people in the vicinity of Lac qui Parle has yet suffered from the disease. But they are still in danger, as but few of them have been vaccinated, and all my attempts to get vaccine matter for more than a year past have entirely failed. The disorder has not yet ceased. We heard but yesterday of three individuals who have died of it within a short time between this and Lac Travers.

Reports have reached us that the Mandans and Assiniboinas have been almost entirely cut off by the same disease.

A little more than two weeks since three families of our neighbors were massacred in a most treacherous manner by a party of Ojibwas that the Sioux had received into their tents as friends. Of seventeen persons in the tents at the time, three only made their escape, two of whom were wounded. Thirteen of their mangled bodies were left on the ground and one is missing, supposed to be carried off as prisoner. Peace had been made between the two tribes, which caused the unsuspecting Dakotas to fall an easy prey to their treacherous foes. The murderers are supposed to be from Leech Lake. I was sorry to hear of Mr. Boutwell leaving that place.

After remarking on the state of agitation and alarm in which the Sioux in his neighborhood were kept by the hostile feeling existing be-

tween them and the Ojibwas, and the unhappy influence exerted by it on the schools and other operations of the mission among them, and the unfavorable circumstances under which missions to the North American Indians generally are prosecuted, Doct. Williamson adds—

Notwithstanding all the discouraging interruptions with which missions to this people have had to contend, it appears that the number of hopeful conversions among them is considerably greater in proportion to the number of ordained missionaries than among the other missions of the Board. If the whole field could be at once occupied the security and success of each station would probably be much greater than it has been in times past. To illustrate my reasoning. The missions among the Ojibwas and Sioux Indians will have a direct and powerful bearing on each other. There is no prospect of the wars between these tribes ceasing, except through the influence of missionaries. As ambassadors of the Prince of Peace and in accordance with the commands of the rulers of our country, we have exerted all our influence to keep the people here from going to war. Mr. Renville bringing all his influence to bear on the same point, and God smiling on our efforts, not a scalp has been taken, nor a murder committed by any of the people of Lac qui Parle, since we have been here. Ever since they were dealt with so treacherously we have succeeded in preventing them from going to revenge the death of their relatives, which has filled their whole village with lamentations and woe. Should they go on a war party and meet with missionaries among their enemies, the missionaries would be safe.

Admissions to the Church—Congregation—School.

During the past winter Mr. Renville has aided us in the way of translation more than altogether before. This, and also our increasing knowledge of the language, has enabled us to impart more religious instruction, both in our meetings on the Sabbath, and in our daily intercourse with those about us. We would acknowledge with gratitude, that the Lord has smiled on our feeble efforts, and opened the hearts of some to attend to his word, and given us pleasing evidence that his Spirit has enlightened some to understand the truth as it is in Jesus. Since I last wrote to you we have received on examination nine members to the communion of our church.

The whole number of native communicants now at this station is sixteen, of these one half are full-blooded Dakota women, and in the others the Dakota blood greatly predominates. Those received the past winter appear to us to have much clearer views of the way of salvation, than those formerly received had at the time we received them. There are several others who have expressed a wish to be baptised, of whom we have some hopes that the Lord has begun a good work in their hearts, but we have not yet seen our way clear to receive them. Those received all think that they experienced a change of heart as much as a year ago. Being chiefly women, they are peculiarly exposed to great temptations to apostasy, in the society in which they must live here. But God can keep them, and he will keep so many as are his.

Our religious exercises continue about the same as when I last wrote, but our congregations are not large. It is not an easy matter, without the special aid of the Holy Spirit, to induce such people as the Dakotas to attend worship, where they know that the superstitions of their ancestors will be condemned. They know that they will be ridiculed by their associates for so doing, and some who are in our house almost daily, and are convinced that their religion is false, cannot be persuaded to attend meeting with us even once. Notwithstanding this, for a part of the past winter I had a pretty regular audience of about fifty, exclusive of the mission family. For some time past the number has not been quite so great, but several have attended who never attended before.

The number of scholars the past winter has been about the same as the previous winters, but I think they have made considerably better progress; and the number of those who are desirous to learn to read or have their children learn appears to be increasing. Still parents exert but little influence to make their children come, and it is probable in the summer the fear of the Ojibwas will again prevent them from coming.

Oregon Indians.

LETTER FROM MR. SPALDING, DATED
SEPT. 4, 1837.

THE last communications received from the mission to the Indians west of the Rocky Mountains, previously to those inserted here, were dated in February 1837, and were insert-

ed at p. 497 of the last volume. The station of Mr. Spalding, it will be remembered, is about one hundred miles above Wallawalla, or 400 miles up the Columbia from the Ocean. Colville, a trading fort to which he had proceeded to obtain flour and other supplies, where the following letter was written, is 300 miles further up the river. It must be borne in mind that the only mode of conveying heavy articles is on the backs of horses, and that these animals, west of the mountains, are extremely abundant, and little more expensive than sheep are in the United States.

*Desire of the Indians for Instruction—
Colville—Favorable Prospects.*

I left home August 28th, with seventy-five horses and nineteen men, and arrived at this fort September 1st, five days from home. Timber was plenty the last three days, including different kinds of pine and hemlock. Some spots of apparently arable land were traversed between this and Spokan. Indians were found in great abundance; multitudes came upon the route to see the "black coat," having word of his coming. Of course I must preach every night, though a hard day's ride, of some forty or fifty miles, left me more inclined to take rest, than to summon up my whole soul to make a first speech to a new tribe almost every camp. Multitudes have been coming into this place since my arrival. We had a great meeting yesterday. God grant that some good may have been done in the name of Jesus. Surely these fields are white for the harvest. I shall probably be followed by hundreds, and perhaps thousands, for several days on my way home, to hear something about Jesus Christ every night.

Mr. Spalding states that around Colville, though in the depth of the wilderness, 600 miles from the Pacific, there is much of the appearance of industry and civilization. Besides a number of dwelling houses, there is a blacksmith-shop and a flour-mill. Large herds of cattle and swine are also found there; and from the field of the superintendent, Mr. McDonald, about 3,500 bushels of grain were harvested, besides an equal quantity of potatoes, and various other articles of produce. Mr. McD. kindly furnished Mr. Spalding with thirty-five bushels of grain, 1,200 weight of flour, a yoke of oxen and three swine, to aid him in beginning his new establishment among the Nez Percés; besides numerous other articles for the comfort of his family.

Writing again on the 15th of March, 1838, Mr. Spalding, referring to the same journey, and the interest of the Indians in his mission, remarks—

A few days before I left Colville, the Pondarays arrived in great numbers to get a sight at the "black coat," and followed me on my return two days, many on foot, to hear me speak at night. Two chiefs from the vicinity of Okanagan, mentioned in a former letter, with several of their people, accompanied me home, and remained some weeks, evidently much benefitted by scripture cuts they received last summer. Such journeys of some weeks or months, made frequently through the country, would doubtless result in good. Thousands would hear of the Savior for the first, and perhaps the last time, and who can tell how much light is necessary to salvation. I left Colville on the 5th of September with effects specified in my letter from that place and reached home the 12th, traveling the two hundred miles in six days, and found all things safe.

The last winter began earlier and continued later than the winter before, though there were several weeks in the months of December and January, of warm weather, during which, the grass was fresh and growing. My animals are all in good plight this spring.

I have nothing to add in relation to this people as a tribe, but would repeat what I have heretofore said, with more confidence, and invite our christian friends to unite with us in praising God for his continued goodness to us, in continuing us our lives and health, and for the increasingly favorable prospects of our feeble undertakings.

I have completed an alphabet in the Nez Percés language, and a spelling-book with some sixty or seventy scripture and animal cuts explained, which I shall send to the Sandwich Islands to be printed, by the first opportunity. I hope to complete a small elementary work to accompany it, and a large one during the year to be printed at Boston.

LETTER FROM DOCT. WHITMAN, DATED
MARCH 12, 1838.

THE station of Doct. Whitman, among the Kayuses, is about twenty-five miles from Wallawalla. After giving an account of a journey which he made to the station of Mr. Spalding, during which he left the mission premises, with the stock and produce, etc. at the station, al-

most entirely without protection, but still found all safe on his return.

General View of the Labors at the Station.

During the winter we have been greatly favored by having a few very kind Indians near us, so that we have had a school of from fifteen to twenty scholars, many of whom have made good proficiency in learning to read the English language. Those who have been away for the winter hunt are now returned, and the present number of children is much greater than we have books or ability to teach. The only books we have for teaching were kindly and gratuitously furnished us by our Methodist brethren of the Willamette mission.

The disposition of the Indians appears much more friendly and accommodating than last year, but still I need not tell you we have many perverse dispositions to encounter, for which we often feel we lack wisdom, and should be discouraged were it not for the promises of God to be with us to enlighten and sustain us.

The Indians are making arrangements for planting, and I am in hopes they will do much. But their fear that other Indians will steal from them is a great hindrance to them, and all are anxious to plant where I can watch their crops; for, as they say, the Indians fear me, but do not fear them.

Our system of religious instruction is much as when I wrote in the fall. We have two meetings for Indians on the Sabbath, and in the evening what we call a Sabbath school for the children and youth. The attention to religious instruction is good and solemn. Worship is strictly maintained in the principal lodges morning and evening.

Lately I have been explaining the ten commandments and our Savior's first and great commandment, to which they listen with strict attention; and from their inquiries I think they understand them. They say they do not worship idols, but still I think many of their traditions are evidences of idolatrous worship of some animals and birds. One prominent Nez Percés told me they did formerly worship the prairie wolf, who is the subject of many traditions, and to whom they ascribe many wonderful changes in nature, and even the formation of the world. Their tradition is that formerly he was a superior being, but is now fallen.

My plan for teaching the children is not to take them to board, but let them live with their parents and come for instruction. When their parents are to be gone for a short time I will give them food and let them lodge and cook in my Indian room until their parents return. Some of the parents begin to be unwilling to be absent because it takes their children off from learning to read. The young Kayuse, who had been about seven years at the English mission school at Red River, died about a year since, just as he was about to return to his people. We had looked for his return with much interest, as he had been here on a visit and behaved very well. But Providence has removed him from either good or harm in this life, any farther than his people remember his good advice.

We have now seen two winters in this climate, and I think I can say it is as fine as one could desire. Our animals wintered in good order in the plains. We have no want of provisions and seeds, for the Indians; and I have been enabled to furnish Mr. Spalding with considerable corn and potatoes, and also to return, in a small degree, the kindness of our neighbors at Wallawalla.

Indians from a distance are continually coming for seed to plant, and as I am not straightened it affords me great pleasure to give them. There seems to be a general interest among the neighboring Indians to plant. I am anxious to cultivate largely as I expect we may have associates and perhaps some of our friends from the Sandwich Islands may spend some time with us for health. Our situation renders it necessary to entertain many friends and passing strangers.

It has seemed important to make a beginning that would encourage the Indians at the outset, that we might the sooner gain access to them and try the influence of cultivation and a more settled manner of life; not forgetting that it is the gospel which we come to bring, and that our great business is with the mind and not the body. But while we acquire their language, and are preparing to instruct them, they are not idle spectators. They must be directed in the most useful habits. Every thing seems encouraging in our prospects, both as to instruction and cultivation. May the Lord bless us and direct our efforts in the best way.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

Mission to the Navigators Islands.

Savaii.—Mr. Hardie commenced his labors at Savaii, in June, 1836, and was joined there by his colleague, Mr. Macdonald, at the close of the ensuing March, or beginning of April. Mr. Hardy writes, under date of the 7th of April last. He had experienced the kindest treatment from the chiefs and people, and their endeavors to make him and Mrs. Hardie comfortable in their new residence had been unceasing. In company with Mr. Buzacott, to whose effective aid and fraternal affection he and the other brethren bear grateful testimony, Mr. Hardie made a tour of observation through the island, and was every where received with the most cordial frankness and hospitality. At several places he stationed native teachers, to whom the people evinced a kindly spirit, and willingly consented to receive instruction from them. In Savaii, as in other islands, the prevalence of ophthalmic and scorbutic disorders had considerably arrested the attention of the brethren; the applications of the people for medicine had been eager and incessant; and although a temporary and partial diversion of labor was thus occasioned, yet the alleviation of physical suffering which the missionaries had been able to effect greatly augmented their moral influence.

Tutuila.—The effects of the first introduction of the gospel to this island have been already noticed. These, it is hoped, will, through the Divine blessing, be fully developed and matured by the labors of the brethren, Murray and Barnden, who are now stationed here. The measure of encouragement which they have received is not less decided than that which has been experienced by the brethren at the other islands. Tutuila has been divided into two districts, namely, Pagopago and Leone.

Mission at Benares.

This ancient citadel of the hoary but polluted priesthood of Hindooism, in which the great adversary of souls had so long held undisputed dominion, is gradually yielding to the power of the Cross. A growing conviction among the natives, Hindoo and Mohammedan, of the emptiness and absurdity of their wearisome, debasing, and withal expensive superstitions, is the most prominent, if not the most hopeful, attribute of the deep moral ferment which has been produced by the dissemination of the truths of Christianity. From this a fast-spreading incitement to inquiry into the claims of our holy religion has naturally arisen, marked, as it would be expected, by the utmost diversity of motive, conduct, and disposition, in those who seek for information on the subject. Out of the immense number of immortal beings thus alternating, in every conceivable state of mind, between dumb idols and the living God, agitated by contending claims, interests, and feelings; some convinced without being changed, loving

the darkness rather than the light; others believing the gospel and anxious to embrace it, but held back by the dread of persecution or contempt; while others still remain wholly unmoved by the truths which are proclaimed; a few have, through the riches of Divine grace, been brought into fellowship with Christ, and formed into a church in connection with this mission. Letters dated in May last, including these and other features of interest, and addressed to the foreign secretary, have recently been received from the Rev. W. Buyers, one of the devoted missionaries at Benares. After mentioning the happy death of a native female, a member of the Hindoostani church, whose last hours were brightened by a calm and steady reliance on the Savior, Mr. Buyers proceeds as follows:—

Devotees.—There is one class of people with whom we have more to do at Benares than, perhaps, any of our brethren elsewhere, and with whom it is very difficult to know how to deal. These are the devotees who come on pilgrimages. Benares swarms with thousands of them from all parts of India. Many of them on hearing the gospel are much struck, and almost every month some of them appear so much affected, that they openly profess their convictions, and strip off their pilgrim badges, brahminical strings, etc., join our people, and request to be baptised. We might have baptised twenty or thirty of these people during the year. The difficulty with them is this—they are in general incorrigible wanderers, and to stay in one place would be misery to them. Those of them who have been regular devotees, were never accustomed to any work, or to any regular habits. Every place is their home, and from the regard in which they are held by the people, they can every where live in abundance.

Such persons, when impressed with the gospel, will give themselves up to it with great apparent zeal, and in many cases seem very sincere. They will stay with us months, and, contrary to their usual habits, will even work diligently with their hands, and sometimes behave so well, and attend to the word with such simplicity of heart, that no objection to their baptism seems possible; and yet, perhaps, either before or after baptism they will go away without telling any one, or seeming at all to alter their minds. Out of this class there have been some excellent converts in India; but the insecurity connected with them is so great, that we scarcely know what to do. It is impossible to lay down any rule as to the length of time a man should be kept a candidate for baptism, as one may give more decided evidence of character in three days than another would do in as many years.

We have lost several of this class in whom we had much confidence. Some were baptized and others almost approved of. Not one of them acted improperly; and it is possible some of them were rather enticed, or forced away, by friends who had come in search of them. One of them had a wife and children about two hundred miles from Benares, and wished to go for them, but has not returned. There is one consolation, that although these have left us, they

have carried the knowledge of Christ with them, and may yet feel it more powerfully, and, perhaps, spread some information respecting it over the country. I know of one who, though he left the Christians, has never joined again with the heathen in their worship, etc., but constantly shuts his shop on the Sabbath, and spends the day in reading the Scriptures. In this country there are many remarkable developments of character, such as are not to be met with in Europe; and this one feature is, perhaps, almost peculiar to India, that there are men who give up family and fortune for the gospel, and yet will prefer living as solitary outcasts in the midst of the heathen, bearing the reproach of Christianity, but shrinking from associating with Christians.

Comparative View.—Hindoostani Church.—You congratulate us on the progress that our mission has made, compared with our prospects about the time I came here. Certainly, things are in a more promising state, but I confess I looked and hoped for greater things. Had our faith and zeal been greater, no doubt the Lord would have blessed us more. We have much, however, to be thankful for, and though, perhaps, you may have formed too favorable an idea of our progress, I, who have had to struggle with the difficulties of advancing at all, am far from underrating the little that has been done. Benares is such an awful abode of iniquity and superstition, that nothing but a firm belief in the invincible power of the truth and the faithfulness of the Divine promises, could lead me to hope for its conversion at all. A little more than three years ago, as far as our society is concerned, Mrs. B. and I were here alone, with no one, either European or native, to sit down with us at the Lord's table; but now our little Hindoostani church has about eighteen communicants, and about as many baptized persons of both sexes who are not communicants. The gospel may now be said to be planted, and to have obtained a positive local existence in the midst of the densest mass of idolatry on the face of the earth. It is, however, as yet a feeble plant, and needs the utmost care of culture, to prevent it dying.

Encouraging Prospects.—But I now expect the work to go on at an increasing ratio. Our position is quite different from what it was. We can speak with ease in the language, and have zealous native assistants. Much truth has been already spread, and doubts and convictions have been produced in the minds of many of the heathen. A translation of the New Testament has been nearly finished in the most plain and simple dialect of the country. A church, though but a small one, has been formed, exhibiting publicly all the ordinances of the gospel in the language and view of the heathen. In short, I conceive a foundation has now been laid, and a few years more of persevering, prayerful labor will give to Christianity in this city a form and consistency, which will enable it to stand trials, and to expand of itself.

Under date of the 23d of September last, the following highly gratifying communication has been received from another of the brethren at Benares, the Rev. R. C. Mather. In addressing the foreign secretary on the progress of his labors at the period above referred to, Mr. Mather thus writes:—

Since I last wrote to you, I have experienced solid encouragement in my missionary labors. A pundit, named Ram Prakas, who had been

in the habit of visiting me, often daily, for the last two years, has now made up his mind to come and live with the native Christians in my compound. He has been with us for more than a month, and has made surprising progress in the knowledge of the gospel. He reads and studies day and night, and attends our devotional meetings morning and evening, and public worship on the Sabbath. He professes to have found the truth; openly acknowledges the sinful practices of which, as a pundit, he had been guilty in deceiving the people; speaks fearlessly against his own shastres, to all who come to see me or himself, and gives me great reason to think that his heart is even now under the power of the Divine Spirit. The fact of his taking up his residence with us occasioned some sensation among the pundits of the Sanscrit College, of which he was a student for several years. Some have tried to reason him out of his new scruples and convictions. An invitation being sent to him to repair to the college, he accepted it, and no sooner arrived than all his former companions gathered about him and set upon him with questions, some asking him, What he could find in the gospel? Others, What he had found amiss in his own religion, that he should forsake it, and his teachers, and his fellow-students? The meeting ended with a declaration on their part, that if he persisted and actually became a Christian they would kill him.

It is a source of heartfelt joy that this has not moved him; on the contrary, he waxes bolder daily, and expresses increasing satisfaction in having embraced the truth. He says, that he had always thought the gospel a very easy book, and that it would not take much time to master it; and that now the more he reads the more he finds matter for deep thought. I told him that it was both simple and difficult, both shallow and deep, like their own Ganges; a child may bathe in it and not be drowned, and an elephant will find plenty of room in it to swim.

In this country, from the prevalence of caste, a great difficulty occurs in striking out the right way to treat a convert: the moment he thinks of becoming a Christian, his means of temporal support fail him, for no one will have any thing to do with him. In these circumstances, if no help be given him he will starve or relapse, and if he receives help, the imputation may be cast upon him, that he has become a Christian for the sake of bread. In this case I have acted as prudently as I could. To the individual in question I give only what is sufficient for his maintenance, and require him to assist me in my labors as a return for what he receives. What I give him is much less than a common illiterate servant would receive. The accession of this pundit has produced a considerable change in the minds of our native christian brethren. Mirza John, of whom I have spoken before, has latterly seemed to grow in grace almost daily. His prayers have become of a truly spiritual character, and he has indeed waxed valiant for the truth. He is naturally a high-tempered, quick, courageous man; and these qualities sanctified are really invaluable. Since he has been with me he has given me great satisfaction, and I thank God daily on his account that I have so able and devoted a fellow-laborer in the gospel. The pundit's decision has wrought so far on a Lalla, who occasionally writes the native character for me, that he has promised

to follow his example in being baptized. Of course, you will feel with me that these are encouragements, and though they are little compared with what a lively imagination and an ardent zeal might conceive as possible, yet, little as they are, I receive them as God's gifts, the first fruits of a glorious harvest yet to be gathered into the garner of our Lord and Savior Jesus Christ. I have continued my labors in preaching never less than six times a week, and I have often been in the city till nine and half past nine at night, unable to leave the people who have come to inquire about, or to oppose the truth.

My plan is, first to preach, and then, if any one has an observation to make, to hear it and to reply to it, and never to withdraw so long as one inquirer remains who has not been satisfied. This mode of controversy is somewhat new, so far as my own practice is concerned, but it certainly is attended with beneficial effects; it produces a confidence in the people, brings to light their secret objections, acquaints the missionary with their habits of thought and speech, and supplies opportunities of bringing forward topics which might never otherwise be presented to them. It has its evils too, as it excites the passions and creates a storm; but as storms are not without their uses in nature, neither are they in grace. Lately, in consequence of Ram Prakas having come to live with us, several pundits have begun to attend our city services, and have disputed most resolutely.

Hindoo Convert at Bellary.

One of the members of the native church at this extensive and highly favored station, gives the subjoined account of his former heathen condition, and the manner in which he was led to a knowledge and love of the truth. His simple and touching statements, in reference to the sorrows and sufferings which he underwent, while seeking for peace amid the mockeries of Hindoo devoteism, describe the circumstances of multitudes of the natives of India at the present day. The way of peace they know not; and, as the individual now referred to once did, they only augment their own mental anguish and spiritual anxieties by the means they take to obtain relief. But, like him too, it may be hoped that numbers of those who are thus fruitlessly piercing themselves through with many sorrows, will be speedily brought to experience the same healing balm which he has found through faith in the great propitiation.

"To the best of my recollection, when I was about the age of twenty-five, I first felt that I was a sinner and needed salvation, and being desirous of obtaining the favor of God, I made long pilgrimages to Kasee, (Benares,) Ramaiswara, Tripetty, Tirnamally, Madura, Juggernauth, Conjeveram, Ramagherry, Hurryhur, paying homage to the idols at these places, and washing in the rivers held sacred by the heathen. A period of seventeen years I spent in following lies, seeking peace to my troubled conscience, but all in vain. Of this time I spent five years in the worship of Vishnoo, and had my shoulders burnt with the Chakrankita. For seven years I performed the worship of Seeva. The rest of the time I spent in the adoration of idols of my own making.

"About three years since I arrived at Bellary, and as I had often heard that if any one would take possession of a deserted temple, erect an

image therein, and pay to it their adorations, they would obtain great merit, and God would reveal himself to them; I, finding a deserted temple in the large tank, took possession of it, placing in it three images which I made, and to these I paid daily homage. I, at the same time, worshipped the sun, and made many prayers, and paid every attention to the decoration of the images I had set up. I suffered, also, some very painful penances, often lying for a long time in the sand, sometimes with my head covered with the sand, under a burning sun. I continued these ceremonies for the space of three months, and daily felt increase of sorrow and trouble of conscience, in consequence of finding that after all my pains I could not obtain peace of mind, and that God was not pleased to reveal himself to me. While I was in this troubled state of mind, Mr. Flavel came to me one day, and asked me why I was taking so much trouble in worshipping those lifeless images which I had made myself? On my telling him that I wanted to find God, and could not, he said to me, Come to my house tomorrow (appointing a time) and I will show you a sure way to find him. After speaking a little more he left me.

"I went the next day to his house, as I promised to do, when he spoke to me a long time about the vanity of idols, and showed to me the way of obtaining peace of conscience through the blood of Christ, the Savior of mankind. This was just what I had been seeking for, and I felt great joy; I felt at once the truth of his arguments against idols, for I had my own experience to teach me that they could do me no good. I was so fully persuaded that I had wasted my life and strength in vanity and lies, that I went at once, after my conversation with Mr. Flavel, and broke the idols to pieces, and threw the fragments into the tank. I took off all the marks of idolatry from my body, and returned home to my family, informing them that I had at last found what I was in search of these many years back; that God had sent his servant to teach me the way of happiness, and that I was fully convinced that it was the right way. I then knelt down and prayed to God, thanking him for his mercy, in sending his servant to show me the way in which to serve and please him.

"My relations were greatly provoked that I had determined to forsake the gods of our fathers, and deserted me, with the intention of having nothing more to do with me. They continued for some time to show their displeasure, till they found that it would not keep me from persevering in the course I had taken; they then returned; but were constantly persecuting and abusing me. The Lord, I thank his name, has given me grace to bear all patiently, and they have in a great degree desisted from their attempts to draw me back to their ways. I have found great delight in regularly attending the house of God, and hearing his word preached. The more I have heard, the deeper have been my convictions that I am in the right path. Peace of conscience I have found from believing in Christ. I desire to serve the Savior who has bought me with his precious blood, and brought me out of darkness into his marvellous light. Since the time I renounced idolatry, I have found true pleasure in serving the Lord; I cast my soul at his feet, and look to his sufferings and death for the pardon of my sins and my acceptance with God."

Human Sacrifices in Goomsur.

The district of Goomsur, forming the north-western extremity of the northern Circars, at some distance from the society's station of Vizagapatam, maintains in this respect a melancholy pre-eminence. The state of its native inhabitants indicates an urgent necessity for attempts to plant among them the gospel of the Redeemer; and, from a consideration of the most recent intelligence which has been received, representing scenes of torture and bloodshed in connection with the religious rites of the people which have never been exceeded in any quarter of the world, the Directors feel that as soon as circumstances will permit, missionary operations in that country should be commenced. The intelligence referred to was published in a Madras paper at the commencement of last year; and our brother, the Rev. W. H. Drew, by whom it has been transmitted to this country, considers the thrilling statements which it embraces fully entitled to belief. They are as follows:—

"Miria Pooja, or human sacrifice, takes place in Goomsur once a year, in one or other of the confederate mootas (districts) in succession. The victims are stolen from the low country, or brought from some other distant part, and sold to those mootas where the sacrifices are offered: if children, they are kept until they attain a proper age. The cruel ceremony is thus performed.

"When the appointed day arrives, the Khoonds (inhabitants of the hill country) assemble from all parts of the country, dressed in their finery, some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feather of the jungle cock waving on their heads. Thus decked out, they dance, leap, and revel, beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon the Jani, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post, firmly fixed into the ground; and then, standing erect, the living sacrifice suffers the unutterable torture (humanity shudders at the recital) of having the flesh cut off from his bones in small pieces by the knives of the savage crowd, who rush on him and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body, for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it.

"In Guddapore, another and equally cruel sacrifice frequently precedes the one already described. A trench seven feet long is dug, along which the human victim is suspended alive, the neck and heels being fastened with ropes to stakes firmly fixed at each end of the excavation, so that to prevent strangulation he is compelled to support himself by extending his hands over each side of his grave.

"The presiding priest, Jani, after performing some ceremonies in honor of the goddess Manekisiri, takes an axe and inflicts six cuts at equal distances from the back of the neck to the feet, repeating the numbers one, two, etc., as he proceeds, Rondi, Rendi, Moonji, Nalji, Chingi, Lajgi, and at the seventh, Argi, decapitates the victim—the body falls into the pit, and is covered with earth; after which the hellish orgies first described are enacted.

"Women are sacrificed as well as men; and since the arrival of the troops in the Khoond country, a female found her way into the collector's camp, at Patringia, with fetters on her legs. She had escaped during the confusion of an attack by our men on the Wulsa (hiding-place) of the people who had charge of her, and related that she had been sold by her brother to a Mootikoo of one of the Patringia mootas, for the purpose of being sacrificed. I need not say that she was instantly released, and that she abjured all further connection with her people."

It cannot be supposed that any object is sought by the recital of such horrifying events as the foregoing, except more deeply to impress upon the minds of Christians the value of the privileges which they possess; the sorrows, the sufferings, and the cruelties connected with heathenism; the fact that there is no sure remedy for these great evils but the humanising and healing influences of the gospel of the Son of God; together with the powerful obligations under which all, who bear his name and enjoy his salvation, are placed, to communicate to the heathen, by all the means in their power, the blessings with which they are so richly favored.

Messrs. Gordon and Porter, under date of 4th of August last, thus write:—

"The late war in the Goomsur country (a district situated two hundred miles from hence) has opened a most important and interesting field of missionary labor, which we hope the society will take up. The Khoonds, a people inhabiting the hilly part of that country, appear quite distinct in manners and religion from the people inhabiting the plains. They have no caste among them, nor any of the peculiar manners of the Hindoos. They are barbarous and uncivilized, and their superstition is of a most sanguinary kind; they offer human sacrifices, and present the blood of the victims as a libation to their goddess, the Earth, or Ceres. These people have among them an order of priests, who are not so much venerated by them as the Brahmins are by the Hindoos. In reference to their sanguinary customs, the following is an extract of a letter which has appeared in one of the Madras papers:—

"The Khoonds are now discovered to be in the habit of sacrificing children annually at sowing time, in a most cruel manner, for the purpose of propitiating the demon of their worship, and of securing, as they suppose, a good harvest by the blood of their victims.

"At this season of the year, (January) just before the turmeric shrub is planted, the Khoonds make the sacrifice alluded to. They select, as their victims, male children who are devoted from infancy to this purpose, and are sold to the Malles or Kunwars (chiefs) of the different villages. When the ground is ready, the victim is led forth, bound to bamboos for the better security, and taken into the open plain. The cultivators assemble, and, at the supposed auspicious moment, commence the dreadful carnage by hacking (with knives) the body of the truly pitiable creature; each cutting off a part as quickly as possible, and hastening with it to the field whose fertility is the object to be secured. The blood, in which the Khoonds imagine the virtue of the spell to subsist, is then made, by pressure of the hand, to fall in drops upon the soil; and the flesh, not yet cold, is cast into the same ground. In hewing the body

great care is taken not to touch a vital part; for should death occur before the blood is dropped on the field, the charm according to the notions of the people, would be lost.

"Some of the Khoonds, on being expostulated with, asked what else they could do, as they should have no crops if they neglected to perform this ceremony. Yesterday," continues the writer, "twenty-five intended victims who had been rescued by the Madras officers, were brought into the camp, and a party was sent out last night to rescue several unfortunate creatures about to be thus immolated."

Messrs. Gordon and Potter further state, that "fourteen children, rescued by the officers of the Madras army, when bound for sacrifice, had been placed under the care of the collector at Ganjam. We regret to add, that the collector is now dead: the children will in consequence be located at Chicacole, under the care of a pious civilian in the Company's service residing there. As soon as a missionary comes to Chicacole, that gentleman will transfer the children to his care. Their instruction in the christian religion will aid in forming a ground-work for the introduction and establishment of the gospel in that idolatrous country, whose condition and whose claims are now beginning to be so fearfully disclosed."

"We hope," the brethren observe in conclusion, "it will not be long before the Directors determine upon a mission to the Khoonds, to declare amongst these blinded and debased people the unsearchable riches of Him who is Lord of the harvests, both of heaven and of earth, and on whom the children of men are alike dependent for the bread which perisheth, and that which endureth to everlasting life."

Mission at Rarotonga.

It is with great pleasure, dear Sir, and I trust with feelings of sincere gratitude to the God of all mercy, I am able to inform you that the good work is still going on here; and we hope we can say, the Lord is with us, strengthening us for our labors, and prospering us in our undertakings. Inquirers after truth are numerous; scarcely a day passes but we have applications for baptism and admission to the fellowship of the church. In this part of missionary work alone there is almost enough to occupy the time of one individual. I have had to call in the assistance of Tupe and Maretu to aid in this department of labor. A very great desire is manifested by many to unite with us in church fellowship; nearly all of these profess to be seriously impressed under the word preached, with a sense of their own guilt and danger, and to rely on Christ alone for pardon and eternal life. Some appear to have been roused to reflection and inquiry under discourses preached years ago, when we were mourning over the depravity and impenitency of the people, and lamenting that we were casting the seed of the kingdom into an apparently barren soil. What the real motives of these inquiries are, I cannot undertake to decide. While I rejoice at their surrendering themselves to the Lord, it is with "fear and trembling." Every precaution is, however, taken, before they are received even as candidates, by inquiring into their private conduct and character, both at home and abroad. After their admission as candidates I hold meetings with them both individually and collectively, as frequently as my

health and other engagements will allow, when I endeavor to elicit from them, by questions, their doctrinal and experimental knowledge of the truths of the gospel. Hitherto we have seen the advantages of this mode of proceeding in the consistent conduct, (as far as known to us,) unanimity and brotherly love subsisting among those members already received. Since the formation of the church, in May, 1833, I have not had occasion to reprove any of our number; for which mark of the Lord's kindness to us we desire to render him our most lively and ardent expressions of praise, and gratitude, and love.

Our present number of church members is forty-four candidates and seventy inquirers.

Prospects at our out-station are very pleasing, and I hope much good is doing amongst that once degraded and abandoned people. The chapel and schools are well attended, and the children are making good progress under the superintendence of Iro and his son-in-law Takaroka. I am quite astonished at the change which has taken place in these districts, especially the willingness of most of the people to labor. Formerly it was with great difficulty that their chiefs could prevail upon them to work on their kaignas, or farms, for a few days together; but since the introduction of the gospel in these districts and the formation of this little settlement, they have been all most actively employed, and show no disposition to neglect the cultivation of their land, and frequently their chiefs tell us that their kaignas were never before so well attended to. At present they are erecting a stone chapel sixty feet square. This will be the first building of the kind in Rarotonga, and I believe the second in the Polynesian Islands. The poor people have been greatly at a loss for want of tools, having used all their hatchets and axes in cutting the stone blocks. Captain Weeks, of an American whale ship, kindly obliged us by allowing his blacksmith to make us half a dozen picks, which have enabled us to proceed in our work. For such useful tools we are much distressed, as also for good steel; without which the building must necessarily proceed very slowly, notwithstanding the people work with much spirit and anticipate the pleasure of seeing it completed. May it be so, and O, may the glory of God be there manifested in the conversion of many souls.

I am also happy to state that my schools are exceedingly well attended. Here, we have eleven hundred children, at the out-station nearly five hundred. The two examinations held in May last were by far the best which ever occurred here. It was a sight which would have filled many British Christians with holy delight; nearly the whole body of our large chapel was thronged with children. The hymns were read by lads of the school, and sung by all the children. A lad about eleven years of age read the sixty-fifth chapter of Isaiah, which he had previously translated from the Tahitian. Classes of boys and girls were minutely examined in the Tahitian Scriptures which had been selected for them to translate into this dialect. My elder lads translated from the Tahitian, and read in this dialect a little tract entitled *Miro and Purau*, which much interested their parents. Others were examined from books in their own dialect. I then asked them promiscuous questions from their catechisms, and questioned them on their respective

answers, to which they replied with readiness and accuracy. After giving a short address I concluded this interesting service by commending our schools to the watchful care of the best of Teachers, praising him I hope with sincerity of heart for the great things he has done, and is doing, for this once ignorant people.

Missionary Ship.

The Rev. John Williams, a missionary of the London Missionary Society, and connected with their mission in the South Sea, being about to return to his field of labor, and to undertake an extensive exploratory voyage among the groups of islands lying between the Navigator's Group and New Guinea, it seemed to the Directors that the accomplishment of this object would be essentially promoted by the use of a ship exclusively devoted to this and other purposes of the mission; and an appeal was made to the friends of missions for aid towards the purchase of a suitable vessel.

This appeal was speedily responded to in a most generous manner. Mr. Williams visited several parts of the kingdom to afford to all interested in the undertaking an opportunity of contributing to its furtherance; and at every place where he invited attention to the subject the plan was cordially approved of, and liberally assisted. By his personal representations in the metropolis, Mr. Williams also received many large contributions, among which may be mentioned, as a circumstance equally auspicious and unprecedented in connection with the missionary cause, a donation of £500 from the Hon. the Court of Common Council of the City of London. To this distinguished corporate body, Mr. Williams made a personal and special application; and so convincing were his statements of the advantages of missionary labor to British commerce, (on which ground only the Common Council could in their corporate capacity entertain such an application,) that the grant was made with scarcely a dissentient voice.

Abundant resources were supplied, including contributions from quarters the most various, from the friends of commerce and of science, of religion and humanity; and of all ranks and classes, from some of the most illustrious peers of the realm to the humblest mechanic who labors for his daily bread; and out of the fund thus formed, the Directors purchased the Camden, a vessel of 200 tons burden.

The names and destinations of the brethren who have sailed in the Camden, are as follows:—

The Rev. John Williams and Mrs. Williams; the Rev. George Charter, with Mrs. Charter, appointed to Raiatea. The Rev. Charles Green Stevens, with Mrs. Stevens; Rev. Thomas Joseph, with Mrs. Joseph; and Mr. Joseph Johnston, Normal teacher, appointed to Tahiti. The Rev. William Gill and Mrs. Gill; Rev. Henry Royle and Mrs. Royle to Rarotonga. Rev. William Day and Mrs. Day; Mr. John Bettridge Stair, missionary printer, and Mrs. Stair, to the Navigators Islands; and Rev. Robert Thomson, to the Marquessas. Mr. John Williams, Jr., and Mrs. Williams, have also embarked in the Camden.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

Seventh Visit of Rev. Samuel Marsden to New Zealand.

Various circumstances induced this venerable servant of Christ, and experienced friend of the missionary cause, voluntarily to pay one more visit to New Zealand—a visit, at his advanced age, not likely ever to be again repeated. The affectionate cordiality with which his arrival was hailed by the missionaries, and the profound veneration with which the natives gazed on this, their aged and long-tried christian benefactor, are so well described in the various communications received from them, that no comment will be needed. We first give Mr. Marsden's account of his—

Arrival at the Western Coast of New Zealand—Affectionate Reception from Crowds of Natives—Journey Over-land, to the Bay of Islands.

On the 7th of February, I embarked on board the *Pyramus*, a very fine ship, which was going to the west side of New Zealand for spars. As I was very weak and feeble, I took with me one of my daughters to assist me. I purposed to cross, by land, from the west side of the island to the east.

On the 23d we crossed the bar of Hokianga river. The sea broke awfully upon the bar: we had no pilot, and were in great danger of being overwhelmed by the heavy violent waves constantly breaking about the vessel, and one rolled upon deck. Through the Divine protection, we escaped a watery grave. After we had crossed the bar; we came to anchor for the night. Next morning we proceeded up the river, and came to anchor again, near the Wesleyan missionary station, when I went on shore, and visited the Rev. N. Turner, whom I had formerly known. I remained here thirteen days, and saw many of the chiefs whom I had formerly known. I found that many were inquiring after the Savior, and that a large number attended public worship. I had much important conversation with them, on the subject of religion and civil government. They have no established laws among them, and they feel and lament the want of a government. When I left Hokianga, a number accompanied me, upward of seventy. Some met us from Waimate. We had to travel about forty miles, by land and water. The road lay through a very thick wood. The natives carried me on something like a hammock for twenty miles. We reached Waimate as the sun went down, where we were kindly received by the Rev. W. Williams and his colleagues. One principal chief, who has embraced the gospel, and has been baptized, accompanied us all the way. He told me he was so unhappy at Hokianga, that he could not get to converse with me, from the crowds that attended; and that he had come to Waimate to speak with me. I found him to be a very intelligent man, and anxious to know the way to heaven. I met with numbers wherever I went, who were anxious after the knowledge of God. I was much pleased to find, that wherever I went I found some who could read and write. The church service has been translated into the native language, with the catechism, hymns, and some other useful pieces. They are all fond of reading, and there are many who have never had an oppor-

tunity of attending the schools, who, nevertheless, can read. They teach one another in all parts of the country, from the north to the east cape. The prospect of success to the mission is very great. Since my arrival at the missionary station, I have not heard one oath spoken, either by European or native. The schools and church are well attended, and the greatest order is observed among all classes. On the opposite side of the harbor a number of Europeans have settled along with the natives. Several Europeans keep public houses, and encourage every kind of crime. Here drunkenness, adultery, murder, etc. are committed. There are no laws, judges, nor magistrates; so that Satan maintains his dominion without molestation. Some civilized government must take New Zealand under its protection, or the most dreadful evils will be committed by runaway convicts, sailors, and publicans. There are no laws here to punish crimes. When I return to New South Wales, I propose to lay the state of New Zealand before the colonial government, to see if any thing can be done to remedy these public evils.

Testimony to the Great Success of the Mission.

In the midst of all the miseries of war, God is prospering the mission. Since my arrival, I have visited many of the stations within the compass of a hundred miles, and have observed that a wonderful change has taken place within the last seven years. The portions of the sacred Scriptures which have been printed have had a most astonishing effect. They are read by the natives at every place where I have been. The natives teach one another, and find great pleasure in the word of God, and carry that sacred treasure with them wherever they go. Great numbers have been baptized, both chiefs and their people. I have met with some very pious chiefs, who have been invited by Pomare and Titore to join them in their present war; but they have refused. I met with one pious chief who had been a great warrior, and was severely wounded in action the very day I arrived in New Zealand on my last visit, who informed me that Titore had sent for him, but that he would fight no more. I visited his station: he has built a neat clean place of public worship, which is visited by the missionaries: in this he teaches school, as well as his son. I am at present at Waimate, which was formerly one of the most warlike districts in the islands; and I could not learn that one individual had joined the contending parties. Waimate is the most moral and orderly place I ever was in. A great number of the inhabitants, for some miles, have been baptized, and live like Christians. There are neither riots nor drunkenness, neither swearing nor quarrels; but all is order and peace. The same effects I have observed to be produced by the Scriptures and labors of the missionaries in other districts. My own mind has been exceedingly gratified with what I have seen and heard; and I have no doubt that New Zealand will become a civilized nation. I consider the missionaries, as a body, very pious, prudent, and laborious men; and that they and their children are walking in the admonition of the Lord, so as to make them a national blessing, when they have finished their labors. It was my intention, when I came, to have visited all the stations, from the north to the east cape; but from the state of the country at the present time, it is not considered pru-

dent for me to go to the south. I shall therefore return, God willing, to my duty in New South Wales. When this country is more settled in its political affairs, something may be done in the south. My eyes are dim with age, like Isaac's: it is with some difficulty that I can see to write.

Letter of a Chief to Mr. Marsden.

In reference to the grievous condition of crime and lawlessness then prevailing in New Zealand—a condition fearfully aggravated by the presence of flagitious Europeans among the natives—Mr. Marsden describes a scene, which took him by surprise; the result of which evinces that there is abundantly sufficient intelligence in the native mind, if properly directed and influenced by the gospel, to promote the establishment of good government among the inhabitants of New Zealand, by themselves. Mr. Marsden relates—

Among the letters which I received, I forward one from a chief addressed to me. It will shew the Committee how they are advancing in learning. I was sitting in my room when the chief came in with the letter in his hand, addressed to me. He had no pen nor ink, and had written it with a pencil. I gave him a sheet of paper, pen, and ink, and desired him to copy it; when he sat down, and immediately complied with my request. I was much astonished to see him so ready with his pen. When he had copied it, I got one of the missionaries to translate it for me: the translation I also enclose. The committee will judge from this letter of the advances which the natives are making toward civilization. This young man is a pious chief, and succeeds the late Hongi. The missionaries have great influence among the natives; and, according to my judgment, they are doing much good.

Waimate, May 14, 1837.

SIR,—Will you give us a law? This is the purport of my address to you.

1. If we say, let the cultivations be fenced, and a man, through laziness, does not fence, should pigs get into his plantations, is it right for him to kill them? Do you give us a law in this matter.

2. Again; should pigs get into fenced land, is it right to kill, or rather to tie them, till the damage they have done is paid for? Will you give us a law in this?

3. Again; should the husband of a woman die, and she afterward wishes to be married to another, should the natives of unchanged heart bring a fight against us, would it be right for us to stand up to resist them on account of their wrongful interference? Will you give us a law in this also?

4. Again; in our wickedness, one man has two wives; but after he has listened to Christ, he puts away one of them, and gives her to another man to wife. Now, should a fight be brought against us, are we in this case to stand up to fight? Give us a law in this.

5. Again; should two men strive one with the other, give us a law in this. My (ritenga) law is, to collect all the people together, and judge them for their unlawful fighting, and also for wrongfully killing pigs. Therefore I say, that a man who kills pigs for trespassing on his plantation, having neglected to fence, had better pay for the pigs so killed. Will you give us a law in this? Fenced cultivations, when tres-

passed on, should be paid for. These only are the things which cause us to err—women, pigs, and fighting one with another.

6. But here is another. Should a man who is in the church, come in a fight against us? Give us also a law in this.

Another thing, which we are afraid of, and which also degrades us, is this—slaves exalting themselves above their masters. Will you give us a law in this also?

This letter is from a New Zealand chief to Mr. Marsden.

Miscellanies.

SKETCHES OF RELIGIOUS SECTS.

[Continued from p. 349.]

PARSEES.

The Parsees, although now inconsiderable as to numbers and influence, are an interesting sect, (1.) on account of their peculiarly marked character, widely differing from that of Mohammedans and Hindoos, who surround and intermingle with them; (2.) from their being the principal existing representatives of an extensive class of ancient idolaters, to wit, the Sabians, or worshippers of the heavenly bodies; (3.) on account of their holding the tenets of the ancient Magians, who lived in the time of the Persian kings, are often mentioned by the classic writers, and stand in close connection with the Jewish nation and history; (4.) on account of their sacred books, to wit, the *Zend-Avesta*, of very great antiquity, and supposed to have been written by Zoroaster; and (5.) because their sacred books are written in a very ancient language, and in a peculiar character, both of which are objects of curious research to the learned.

1. *Name*.—Various appellations have been attached to this sect; as *Parsees*, the name given to them in India, to point out their origin from Persia; *Gauurs* or *Guebres*, (i. e. infidels,) the name given to them in Persia, to distinguish them from the other inhabitants, who are Mohammedans; *Followers of Zoroaster*, whom they regard as the founder of their sect; *Magians*, because they hold the religion of the Magi; *Alesh peristan*, (i. e. fire worshippers,) from the peculiarity of their worship; and *Behendin*, (i. e. orthodox,) the epithet which the Parsees apply to themselves.

2. *Historical Epochs*.—The epochs to be here noticed are—

(1.) The time before Zoroaster, or the period of Sabianism, in which the Persians were worshippers of the heavenly bodies. At this age of the world, Sabianism is thought to have extensively prevailed, although much uncertainty exists as to its original seat.

(2.) The time after Zoroaster, or the period of Magianism, in which the ancient Persian religion underwent a reformation from the labors of Zoroaster and his coadjutors.

(3.) The period of modern Parseeism, commencing with the middle of the seventh century, when Yezdegherd, the last Magian king of Persia, was defeated by the Mohammedans, and the adherents of the Magian religion were scattered in other countries.

3. *Sacred Books*.—(1.) The *Zend-Avesta*, (i. e. living word or doctrine,) of Zerdusht or Zoroaster, who is supposed to have lived under Cyaxares I. about seventy years before Cyrus.

This work is written in a peculiar dialect, called the *Zend*, which is supposed to be the language of ancient Media, and is found to have a very great resemblance to the Sanscrit. The character too is peculiar.

This work consists of five parts, viz. *Teschue*, *Vispered*, *Vendidad*, *Jeschits Sades*, and *Si-routze*. Their contents are mostly liturgical. They also treat of Ormuzd and Ahriman, of angels, rewards and punishments.

Anquetil du Perron published a French translation of the *Zend-Avesta* in 1771. Kleuker, a German translation in 1776-7. A part of the *Zend-Avesta* is now publishing in the original *Zend*, by Burnouf, at Paris.

(2.) The *Desatir*, consisting of sixteen books, ascribed to Zoroaster and fifteen old Persian prophets. It is written in a language equally different from the *Zend*, the Pehlvi, and the modern Persian. The learned consider this work as spurious. Its contents, however, are important as exhibiting the old religious system of the East.

Molla Firuz, a Parsee, published an edition of the *Desatir* at Bombay in 1820, to which Erskine added an English translation.

4. *Religious Doctrines*.—The Sabian system of idolatry needs no remark.

The Magian system admitted the existence of two principles, a good and a bad, Ormuzd and Ahriman, which emanated from Zervan or time without bounds, and created severally good and evil angels. But whether these principles were regarded as actual persons, or mere personifications, is difficult to determine in the present state of our knowledge of oriental philosophy.

The views of the modern Parsees are as follows.

They regard their sacred books as containing a revelation from Ormuzd.

They worship one supreme being, but regard light as the source of all good, and darkness as the source of all evil.

Notwithstanding their reverence for fire, which has given them the name of *fire-worshippers*, they deny the charge of idolatry, and say that they reverence fire only as the purest emblem of the divinity.

They hold to a future retribution in which the happiness of the righteous will be eternal, but that of the wicked will be limited.

5. *Religious Usages*.—They have pyreums or fire-temples, in which they watch the consecrated fire day and night. The representation of one of them may be found in Hyde's *Religio Veterum Persarum*, and in Picard's *Religious Ceremonies*.

They have *ghumbars* or festivals, also fasts and confessions of sin.

They practice their devotions before the fire, with their mouth covered, and towards the rising sun, which is their *kebla*.

In their religious worship they hold a bundle of rods in their hands. This is referred to in their sacred books, and also in the Old Testament, (Ezek. viii, 16, 17.)

They cantillate their liturgy in an ancient language, now nearly unintelligible to them.

They wear a tuft of hair under each ear. In other respects they dress as the Hindoos.

They do not marry out of their own sect. They do not practice circumcision. They drink wine, eat all kinds of meat. Divorce and polygamy are forbidden.

But their most peculiar custom is their treatment of the dead. These they do not bury, but expose on the tops of towers built for the purpose, to be devoured by birds.

6. *Moral Character*.—They are peaceable in India, patient in Persia, and every where mild and industrious. They have no mendicants.

7. *Statistics*.—The whole number of Parsees is estimated at 300,000; viz:

In Yezd, Kerman, Mekran, and other parts of Persia, 100,000; in and about Surat, 100,000; in Bombay, Moulton, and other parts of India, nearly 100,000. A few in Baku in Russia, and in Canton in China.

8. *Sources of Information*.—Lord's *Religion of the Persians*, in Churchill's Collection of Voyages and Travels, vol. vi.

Hyde's *Historia Religionis Veterum Persarum*.

Picart's *Dissertation on the Religion of the Persians*, in the Religious Ceremonies.

Anquetil du Perron's *Zend-Avesta*.

Malcolm's *History of Persia*, 2 vols. 8vo. Lond., 1829.

DRUSES.

The Druses, although inconsiderable as to number, are a remarkable sect, (1.) as an ex-crescence of Mohammedanism, having somewhat the same relation to Mohammedans that the Mohammedans have to Christians; (2.) as holding very peculiar doctrines, which have not yet been revealed, except partially; and (3.) as maintaining a free and independent spirit in the midst of despotism, owing perhaps to the mountainous nature of their country.

1. *Name*.—This sect are denominated in their own writings, *Muwahhidin*, i. e. *Unitarians*, as holding the strict unity of God, in opposition to Polytheists and Christians; but they are also called *Druses*, a name probably derived from *El Drusi*, who did much to establish this sect, although in their catechism the word is supposed to have an appellative signification, and to denote *students*, scil. of the writings of Hamza.

2. *Origin and subsequent History*.—There have been various opinions as to the origin of the Druses.

(1.) Some have derived them from the *Derusiaci*, a tribe of Persians mentioned by Herodotus, (i. 125.) But this is fanciful. They might as well be derived from the *Odryæ* in ancient Thrace, or any other tribe whose name has an accidental resemblance.

(2.) Others have derived them from the *Jeturæi*, mentioned by Josephus, (Ant. Jud. xiii. 11, 3,) from the similarity of character. But such inferences are uncertain.

(3.) Others again have supposed them the descendants of Frank soldiers who retreated in a remarkable manner over the north of Palestine under *Count de Dreux* in 1187. But unfortunately for this supposition, mention is made of Druses in Benjamin of Tudela, a Jewish traveler, nearly fifty years before Count de Dreux.

(4.) But according to the opinion most generally received, this sect was founded by one Hakem.

There was one Hakem Ebn Haskem in the eighth century, (A. H. 162) who gave himself out for God, taught the doctrine of transmigration, and practised magic. He is probably the same as Sinan Alhakem, or Hakem ben Ata, or Ata Elmokanna. He destroyed himself by poison.

There was another Hakem Biamrillah, or Hakem Bamri, caliph of Egypt, in the eleventh century, whose proper name was Abu Ali Mansur Ebn Asir. He was a cruel and freakish prince. He commanded imprecations against the first caliphs to be posted up on the walls of the mosks. Afterwards he revoked this order, and commanded to scourge those who should utter such imprecations. At another time he commanded all the dogs to be slain. He persecuted Jews, Christians, and Mohammedans at his pleasure. He made himself a God, and commanded people to worship him. He was born A. H. 375, and died 411.

There is a remarkable agreement between these men. The most probable opinion makes the latter the founder of the sect of the Druses.

The Druses, however, derive their name from Mohammed Ebn Ismael, surnamed *El Drusi*, who came from a foreign country, became a follower of Hakem, and did much to support his authority.

But the person who did most to establish this religion—whether before or after the death of Hakem is uncertain—was Hamza Ebn Ali Ebn Ahmed, surnamed *Alhadi*. According to the sacred books of the Druses, he appeared seven times.

The most important epochs in the history of the Druses, are the following:

(1.) The death of Hakem in 1020 (A. H. 411.)

(2.) The rise of Baicar, a strenuous defender of this religion, in 1414. He died in 1420.

(3.) Ibrahim Pasha, the general of Amurath III. unites the Druses, who had been in a state of anarchy, under one chief in 1438, a measure which tends greatly to increase the power of the Druses.

(4.) Fakar-eddin visits Florence, where he attracts much attention, on account of his supposed Frank origin. He was strangled at Constantinople in 1637.

(5.) The Emirs of the Druses become united under a Grand Emir about 1764.

(6.) The destruction of Shaikh Beshir in 1824, which brings the Druses entirely under the Turkish power.

3. *Sacred Books*.—They have a Testament, which they ascribe to Hakem.

4. *Religious Opinions*.—(1.) Views of revelation. They acknowledge seven lawgivers: Adam, Noah, Abraham, Moses, Jesus, Mahommed and Said.

(2.) Views of God. They believe in ten incarnations of God, the last and most important being that in the person of Hakem. They call

Hakem, the creator of heaven and earth, the only God worthy of reverence in heaven, and the only Lord on earth. He is one, the only one, who knows no consort and no number. He neither begets nor is begotten. He does what he will and as he will. He tears down and builds up. He lifts up and throws down. He says to all things, Be, and they are. He is the beginning and the end of all things. He is the beginning and the end, the powerful, the excellent, the victorious. I am, he says, the foundation of religion, the way, the lord of the resurrection and the new life, etc.

(3.) Views of providence and angels. They speak of good angels, as *Gabriel, Michael, Israphil, Israjil, Matturun*, also an evil angel by the name of *Eblis*.

(4.) Eschatology. Hakem will appear again in human form, at the judgment, to give to every man according to his desert. The time of his coming is pointed out to be when kings rule with unlimited power, and Christians get the superiority over the Moslems. At the judgment, the Unitarians shall be rewarded, and apostates, Jews, and Christians punished.

5. *Religious Usages*.—There are two classes of Druses, viz. the *Akkila*, i. e. the *learned or initiated*, and the *Johhils*, i. e. the *ignorant or uninitiated*.

The initiated, in which class are said to be some hermits, are very strict with regard to food, not eating with strangers; to intermarriage, not marrying out of their own order; to the use of oaths, using only the expression, *I have said it*; and to dress. They form a sort of sacred or aristocratic order, and perform the ceremonies of their religion in secret. From them is taken the *imam*, the spiritual or ecclesiastical head of the Druses.

The uninitiated, comprehending the greater part of the Druses, and even the emir himself, who is not permitted to interfere in matters of religion, are very indifferent as to religion and religious usages. They make no distinctions of

meats, drink wine, marry wives out of their own sect, and wear a variegated dress. They conform to the religion which happens to predominate. With the Mohammedans they are Mohammedans. With the Christians they are Christians. This conduct is said to be commanded them in their sacred books, in order to conceal the fact that they belong to a particular sect.

The Nazareans and Mutualis appear to be schismatic Druses, whom the rest of the sect regard as heretical.

6. *Moral State and Prospects*.—Although the Druses possess some interesting qualities, yet viewed in a christian light, they are far sunk in ignorance and vice. One of the most important stations of the American Board is located among them, which has already made a happy moral impression upon them.

7. *Statistics*.—The Druses are no longer found in Egypt, their original country. They are only found in the central part of Mount Lebanon, between Beyroot and Damascus, and in the Hauran, a district south of Damascus. Their numbers are estimated by Mr. Connor, a missionary, at 70,000, of whom 10,000 are Akkils.

8. *Sources of Information*.—Baron de Tott: *Memoirs of the Turks and Tartars, translated from the French*. 2 vols. 8vo. London, 1783.

J. G. Eichhorn: *Von der Religion des Drusen*. (In Report XII.)

J. G. Chr. Adler: *Neue Beytraege Zur Geschichte der Drusen*. (In Report XV.)

P. J. Bruns: *Feber die Nassairer und Drusen*. (In Report XVII.)

C. F. Volney: *Travels through Syria and Egypt, in 1783, 1784, and 1785, translated from the French*. 2 vols. 8vo. Dublin, 1788.

Sylv. de Sacy: *Chrestom. Arabo*. Paris 1806. 8vo.

S. Bogti: *Notizie sull origine della religione dei Drusi*. (In Fundgouber, vol. I. Vien. 1809. fol.)

American Board of Commissioners for Foreign Missions.

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	1,886 92
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New York City, Mrs. G. Griffin, 10; Mrs. C. 1; D. J. H. for schs. in Ceylon, 1; 12 00

Norwich, Ct. A lady, 1 00

Old Man's Miller's Place and Rocky Point, N. Y. Chh. and cong. 16 14

Orange, N. J. 3d presb. chh. to constitute Rev. JOSEPH S. GALLAGHER an Hon. Mem. 100; do. 29,35; 1st presb. chh. which and prov. dona. constitute Rev. WILLIAM C. WHITE an Hon. Mem. 25,78; 155 13

Philadelphia, Pa. Central chh. mon. con. 140; A. Henry, 100; Miss T. Bayard, 10; 1st presb. chh. J. Van Harlingen, 50; I. S. Murray, 10; 310 00

Port Gibson, Missi. Mrs. C. Burton, for Grove Hall sch. Ceylon, 10 00

Portland, Me. Indiv. in 3d cong. so. to constitute Rev. WILLIAM T. DWIGHT an Hon. Mem. 50 00

Poughkeepsie, N. Y. 1st presb. chh. coll. and mon. con. 100 00

Providence, R. I. Fem. miss. so. of Richmond-et. chh. 63; mon. con. in do. 24; a lady, 20; 107 00

Randout, N. Y. Mon. con. in presb. chh. 15 00

Roxbury, Ms. Eliot chh. and cong. mon. con. 16 19

South Berwick, Me. Mon. con. 20 00

South Dartmouth, Ms. do. 8 40

South Deerfield, Ms. Coll. 27 00

South Reading, Ms. Fem. cent so. of cong. chh. and so. for Reuben Emerson, Ceylon, 20 00

Southold, U. C., Mrs. E. D. Johnston, to constitute Rev. JAMES SKINNER an Hon. Mem. 50 00

Spring Hill, Ark. Rev. A. R. Banks, 4 00

Standish, Me. Mon. con. 8 75

Stoneham, Ms. A friend, 3 50

Stonington, Ct. Mon. con. in 2d chh. 7; I. Palmer, 3; 10 00

Wading River, N. Y. Cong. chh. 3 30

Waldoboro', Me. Coll. at co. confer. 25 16

West Bloomfield, N. J. Presb. chh. 22 69

Worcester, Ms. The Misses Waldo, 100 00

Unknown, A friend, for bible for the hea. 2; for William Coit, Ceylon, 20; 22 00

LEGACIES.

Hartford, Ct. Thomas Tileston, dec'd, by Seth Terry, Adm'r, (prev. rec'd, 120;) 2,000 00

Newark, N. J. Samuel Morris, by T. Frelinghuysen, 318 00

\$2,318 00

Amount of donations and legacies acknowledged in the preceding lists, \$11,036 15.

DONATIONS IN CLOTHING, &c.

Boston, Ms. A bundle, for chil. of mater. asso. for Sandw. Isl. 27 37

Bridport, Vt. Two boxes, fr. cong. chh. for Mr. Ayer, Pokegama. 51 00

Dillsbury, Pa. A box, fr. Rev. Mr. Quay's so. for Mr. Forbes, Sandw. Isl. 20 50

Holden, Ms. Two barrels and two boxes, for Mr. Ecels, Oregon miss. 10 00

Holden and Worcester, Ms. A barrel, fr. Ia. for do. 10 00

Holliston, Ms. A box, fr. Ia. benev. read. so. for Mr. Kingsbury, Pine Ridge. 10 00

Jewett City, Ct. A box, for Mr. Johnson, Bankok. 10 00

Martinsburgh, N. Y., A box. 10 00

Newport, N. H., A box, fr. fem. char. so. 27 37

New Marlboro', Ms. A box, fr. Ia. sew. so. for Dr. Butler, Red Clay, 51 00

Norfolk, Ct. Clothing, fr. a friend, for do. 20 50

Plymouth and vic. N. H., A box, for Stockbridge miss. 10 00

Utica, N. Y. (via.) A tea chest of bed clothing. 10 00

Warwick, Ms. A bed quilt, fr. juv. cir. of industry. 10 00

Woodstock, Vt. Do. fr. chil. of Miss Roby's sch. 10 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.